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A 120-item bibliography with English abstracts of books and articles in Hebrew and Arabic comprises one of a continuing series of volumes designed to provide information on various aspects of education in Israel. Seventy-five entries, included in a special section devoted to the Youth Aliyah, provide a rich bibliographical collection of materials pertaining to the ever-changing role assumed by this enterprise in attempting to solve the immediate problems in youth absorption during the past 30 turbulent years in the lives of the Jewish people and in the nation of Israel. Included are items on (1) history and evaluation, (2) youth from Islamic countries, (3) kibbutz training and curriculums, and (4) temporary or permanent frameworks of operation. The 45 remaining entries on general Israeli education treat problems and achievements, structure of educational organization, and instructional practices in various subjects. Lists of publications, publishers, and authors are also provided. (AF)

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PROBLEMS AND ACHIEVEMENTS

104. ORMIAN, ḤAYIM. Esrim Shnot Ḥinukh B'Israel — Uvdot Uva'ayot (20 Years of Education in Israel — Facts and Problems). In: Gesher 3, September 1968. pp. 102—112.

This is a critical review by the editor of the Educational Encyclopedia (Hebrew) of the development that has taken place in education in Israel since the establishment of the State twenty years ago. The first few years were a mere continuation of the former "Yishuv" educational policy and practice. Soon, however, an awareness arose among the leading educators that a change was due. This began with transforming the Education Committee into a regular Ministry (February 1949) and enacting the Compulsory Free Education Law (September 1949) for ages 5—14 and for those aged 14—17 who did not complete their elementary education. This process culminated with the enactment of the "State Education Law, 1953," which abolished the then existing 4—5 "trends" with their separate frameworks supported by the political parties, leaving mainly only two trends: the State educational system and the State-religious educational system. Thus out of the diversity in Israel education emerged a greater unity.* The educational absorption of the immigrants' children from Oriental countries is also described along with all the problems involved in this process of acculturation which is not yet fully solved. Interwoven with this was the problem of training the teacher force required for succeeding in this tremendous task of absorption and integration. In this respect the tide only turned last year when for the first time the teacher shortage changed into a teacher surplus, enabling a reduction of unqualified teachers and a better selection of candidates for teacher training colleges.

The problems of Arab education are sketched in brief.

The next section deals with the present problems of the Israeli school; some of which are common to Israel and the developed countries (as reduction of the educational role of the family by the mass media of communication; the supremacy of the "technological" approach over the humanistic in studies and practice; relegation of society achievement and service by aspiring to individual achievement), to Israel and the developing countries (as the suddeness in the transition from a traditional society to a modern one), some typical of Israel only, (the complex problem of Jewish-Israeli consciousness in view of

* Some minor trends still exist as the "independent education" of the non-Zionist orthodox party "Agudath Israel"

the existence of a religious and nonreligious part in the population and the relaxation of the pioneering spirit).
The concluding section compares statistically the growth in education in the past 20 years, both in numbers of pupils and teachers and in the budget then and now. The relative lag in school participation — with the raising of the educational ladder — on the part of pupils whose parents immigrated from Moslem countries is deplored (although their advancement is pointed out). Finally the present reform in school structure is taken up with the author's admission that it should not remain a simple act but must turn into "a planned permanent process" of reforms intended at 1) raising the quality of education, 2) closing the educational and social gap among children of various population sections. The present reform in structure, curriculum, aids and teacher training is an ambitious undertaking but it is likely to become a solid basis for maximum advancement of the Israeli school in the third decade of the State's existence.

105. Eqronot V'qavim Manḥim L'tokhnit Halimudim Ba'ḥativat Habeinaim (Guiding Principles for the Curriculum in the Intermediate Stage). Ministry of Education and Culture, Jerusalem, 1968. 29 p. (multilith).

This booklet was submitted to the Parliamentary Committee over a year ago, but only now — upon ratification of the Committee's recommendation by the Government and the Knesset — has it been laid open before educators at large.
The Curriculum for the Intermediate Stage (grades 7—9) will be guided by two basic principles: a) common education for all pupils within the framework of "core" studies, b) individual learning achievements in various study groups. In each of the three grades (7-8-9) a heterogenous class will be set up for learning "the core studies."* The grouping by levels, which has been practiced till now in grades 6—8, will be limited to grades 7—8 only, whereas in grade 9 "tracks" different from the grouping will be introduced so that the pupil will take up all "grouped subjects" within the same group, and not in each subject according to his level. This will necessitate introducing auxiliary lessons in grade 8 in order to bring up every pupil to the same level in all the grouped subjects, which will be (as in the past): mathematics, foreign language, nature with Hebrew, Bible, Oral Law added thereupon. Other matters dealt with in the booklet are: criteria for electing study activities (as: reference to the structure of sciences), organizing study activities (as: coordination with other school divisions), choosing ways of learning and teaching (as: way of research); clubs; training in handicrafts as obligatory for all pupils, arts, care for culturally disadvantaged children, guiding pupils in their studies by teacher-counselors.

* There will be in addition various "electives" for every pupil, an innovation in Israel for schools prior to higher education.

106. AMIR, YEHUDA. The Effects of Interpersonal Relationships on the Reduction of Ethnic Prejudices. Megamot 16, No. 1, October 1968. pp. 5—25.

The demand for a reform in the school structure was argued by the heads of the Ministry of Education, inter alia, on the grounds that in the new structure, children of various classes would meet in the same school, thus contributing toward closing the gap among them. This belief seems to be naive in view of the research literature in this field, though most of it is overwhelmingly based on American reality which is so different from the Israeli. Changes in prejudices were expected, for instance, when both sides were of the same high status, when they were provided with real "common goals", or when they were subject together to emergency situations. The few items of research that were conducted in Israel, both in civilian life and in the army, also hint at the difficulty in abolishing social prejudices. The problem facing the policy directors in the new intermediate stage (grades 7— 9) is whether they will be able to develop in school only those situations which will diminish intergroup tension and avoid situations that are likely to aggravate them.

107. RIM, YESHAYAHU. National Stereotypes in Children. Megamot 16, No. 1, October 1968. pp. 45—50.

This is an experimental study on the development of national stereotypes in children. Photographs of young men were sorted twice: once with regard to degree of liking, and then according to the criterion Israeli or non-Israeli. Ten photos were of Sephardi and ten of Ashkenazi Israelis. Four hundred children from grades 2 to 6 inclusive were tested. A clear trend to perceive the Sephardi photos as non-Israeli is discernable. The results also show a significant trend on the part of the children to like the photos perceived as Israeli. A similar though less pronounced trend to prefer the Ashkenazi photos emerges from the data.

STRUCTURE OF EDUCATIONAL ORGANIZATION

RELIGIOUS EDUCATION

108. BREUER, MORDECAI. Shitat Torah-im-Derekh Erez B'mishnato Shel Rabbi Shimshon Raphael Hirsh (The System of Tora-with-Worldliness by Rabbi Samson Raphael Hirsch). Hamayn 9, 1. pp. 1—16. September 1968.

Rabbi Samson Raphael Hirsch, the founder of the modern orthodox school in Frankfurt, Germany, in the middle of the 19th century, is considered among the first ideologists of the variegated modern

* (English synopsis from Megamot)

religious education. The author tries to prove that Rabbi Hirsch's innovation was not so much in a forced combination of secular subjects to Torah study, as in this he had been preceded by the first "Maskilim" (adherents of the movement for Enlightenment), as well as by rabbinic circles of a previous generation; this innovation was rather in arguing that Judaism, as embracing all life, includes also the secular subjects as an organic part. God does not leave Nature to its laws just as He does not leave Man to his senses and desires. The man of belief sees God's work both in history and in nature. This viewpoint makes for man's deeper religious understanding and feeling.

109. SHOV. Hapedagogia Hatalmudit B'einei Meḥanekh Ben Z'maneinu (The Talmudical Pedagogy as Seen by a Contemporary Educator). Hahinukh 41, 1—2 October 1968. pp. 1—16.

The Talmud does not present a systematic theory of education but the author attempts to collect various Talmudic dicta which might serve as components of such a theory.
The study of Torah was considered a supreme and central value; schools therefore already developed in early ages. Equal weight was given in those schools to theoretical study (as a religious commandment) and practical study (guiding man in the observation of other commandments). Thus schools were able to "produce" an intellectural elite as well as masses of educated people. The teacher was required by the Talmud to show permissiveness in his relations with his disciples; to promote an individual approach towards them; to be exact in his ways of teaching; not to rest content with imparting factual knowledge but also develop his discipies' intellectual ability by stressing self-study.
Concentration on a limited field of study, on steadfastness and continuity in studying, on consideration for the educand's age, on activating means of demonstration and visualization and numero-technical devices for storing material — are among other talmudical recommendations.

110. SHNELLER, RAPHAEL. L'derekh Hora'atan Shel Parshiot Meyuhadot Batorah (On the Method of Teaching Special Chapters of the Torah). Bisdeh Hemed 12, 1—2. October — November 1968. pp. 59—72.

The religious schools' aim of fostering pupil identification with the Torah contents in its entirety encounters difficulties when the text includes a) inhumane acts of the leading figures (as the expulsion of Hagar by Abraham), or, b) conjugal laws or, c) immoralities in sex life (as David and Bathsheba). Teachers tend to overlook the moral problem while teaching stories of the first category and even skip passages of the latter categories because of the embarrassment associated with sex topics. These approaches are rejected by the author on both religious (i.e., "the Torah is a source for man's guidance") and educational grounds.

To solve the difficulties of the first sort the author draws the reader's attention to the traditional commentators (as Nahmanides) who did not shrink in the presence of criticism of such perplexing deeds, without diminishing the greatness of the discussed central figure.
As to material concerning sex concepts, the author advocates the frank approach usually suggested in sex education, which would enable teaching these passages along the following lines:
a) highlighting a central idea to which the sex problem is only of secondary importance,
b) examining the motives of every such deed instead of discussing it in detail.
These principles seem to be dodging the sex topic, but if pupils consider their teacher as one who does not evade treating such topics, they will also accept these detours in the proper spirit.

KINDERGARTEN

111. SEGAL, YOKHEVED. Al Hatmurot B'shitat Avodateinu (On Changes in our Work Methods). Hed Hagan 32, 1(29), September 1968. pp.19—29.

The kindergarten in Israel is undergoing changes nowadays: the emphasis is shifting from emotional to intellectual education. The transition is being accomplished, in the authoress' view, in too extreme a fashion. The following are mentioned by her among the deficiencies of the new approach: 1) a loss of intellectual values that would result from a good emotional education, e.g., spontaneous expression, curiosity; 2) restricting the kindergarten teacher's spontaneity; 3) compensating the culturally deprived children for the lack of warmth at home, 4) creating competition for achievement in the kindergarten age — a thing unheard of till now.
Without negating the value of intellectual education in the kindergarten, the authoress appeals for moderation in the rate of implementing the new program, if only for the sake of imparting intellectual approaches and traits tied up with emotions, e.g., the experience of self-discovery.

HIGH SCHOOL

112. Hinukh Baknesset (Education in Parliament). Ha'aretz. October 27, 1968. p. 16.

In reply to a question by an M. K. (Member of Knesset), the Deputy Minister of Education and Culture explained that high schools are entitled to the status of a recognized institution* when 40% of their

* i. e., an institution whose grades are taken into account in deciding the final matriculation grades.

pupils taking the matriculation exams have succeeded in passing them for 2 out of 3 consecutive years. The school has, in addition, to reach an appropriate level as far as equipment, laboratories, teaching certificates, social activities, etc. are concerned.

HIGHER EDUCATION

113. Halal Universitai (University Vacuum). Haaretz, "Education and Youth," October 27, 1968. p. 16.

The Universities in Israel are in the throes of a development and expansion race, but the graduates from the developing universities are not sure that they are going to find occupation in the field of their specialization, as the expansion drive is not coordinated to the needs of the academic manpower in the country. The state—financing more than 70% of the university budgets – is entitled to demand that the academic "product" suit the needs and that graduates be spared undue suffering.

114. ROTENSTREICH, NATAN. Al Ovdan Hatodaa Shel Universitaot, Mridot Studentim, Qshihut Hahevra V'idial Halimud (On the Loss of University Consciousness, Student Revolts, Societal Rigidity and the Study Ideal). The Bi-weekly of the Hebrew University, Jerusalem, No. 2, November 13, 1968. p. 4.

Two basic factors for student revolts all over the world (despite their specific nature, in various countries) are identifiable:

a) the increase of the student population has caused a severance of the vital contact between the student and the senior staff, resulting in a demand for a representative structure of the university: participation of student representatives in the academic institutions. Stressing the formal nature of the representation demand is, in the author's view, a misplacement. He values instead joint committees of teachers and students able to convince one another. Such committees have been active for the last two years (details concerning those committees may be found on p. 6 of the above-mentioned issue).

b) The solidification of the society deprives the young man of the opportunity to strike root in it and influence its shapings. Israeli society ought to ask itself whether it reveals enough flexibility toward the youth studying in universities, especially when this takes place after their contribution to the state's security.

Another kind of misplacement the author sees in the Charter of Nanterre (of June 22, 1968) which called for turning the university (instead of functioning as a tool in the hands of the Government) to function as a tool for criticizing reality. Both possibilities suppress knowledge, since intellectual criticism derives its authority from its inner essence.

115. BEN-DAVID, IẒḤAK. Yaḥasei Tnuat Hanoar V'hakibbutz (Youth Movement and Kibbutz Relationships — in Light of the Problem of Higher Education). Niv Haqvutza 17, 3(66). pp. 291—306. September 1968.

Before establishment of the State, higher education was viewed negatively by the kibbutz society, as compared to the prestigious central value of productive manual labor (everything else was included in "services"). Nowadays the kibbutz, influenced by Israeli society at large, is adopting increasingly the valuation of higher education as a means of advancing the kibbutz society, and not as a realization of personal aspirations for achievement. The "justification" of higher education in kibbutz involves problems to be solved in a foreseeable future:

a) balancing the number of those interested in it with the kibbutz capacity for it,
b) creation of sub-groups within the kibbutz settlements with the education level as a differentiating criterion.

A research conducted (with the author's participation) revealed that this change in the evaluating of higher education is not sufficiently known in the youth movements from which the kibbutz society draws its youth from the cities. In these circles higher education is still considered as conflicting with the kibbutz principles, and only 30% of those holding this view are ready nevertheless to join the kibbutz. A noteworthy by-product of this research is the fact that even among the nonorganized urban youth there exists — at least in declarations — a willingness to prefer public motives to personal needs, e. g., a willingness to help immigrant children even if this interferes with the youth's personal advancement in studies.

TEACHER TRAINING

116. LIMOR, YEḤIEL. Morim Sheeinam Matimim — Yefutru, Morim Shenitbalu — Yeqablu Tipul (Unsuitable Teachers will be Fired; "Worn-out" Teachers will be Treated Especially). Ma'ariv, October 16, 1963. p. 13.

Since the establishment of the State the teacher demand has surpassed the supply; the Ministry of Education was therefore obliged to admit, without selection, anybody interested in teaching. As the situation had radically changed in the last two years, efforts are made to improve the teachers' level through: a) careful examination of teachers in their probationary period; henceforth teachers will not automatically reach tenure in the third year of employment but a procedure for examination has been drawn up to ensure that only good teachers will attain tenure; b) limiting the number of classes in charge of supervisors to enable the latter to notice the beginnings of deterioration in veteran teachers. It is hoped that the supervisor's attention along with professional guidance will help these teachers.

117. Dapim Lamore (Pages for Teachers). Ministry of Education and Culture, 7, Adult Education Department, Jerusalem, October 1968. 10 pp. (multilith).

The increase in the network of the adult secondary schools — from 31 classes last year to 43 this year — is stressed in the opening article by the Department's director. In three such institutions a fourth study year began — this year — as the students were preparing for external matriculation exams.
The bulk of the booklet consists of 3 articles for teachers dealing with 1) "A proposal for teaching Tshernichovsky's ballads" while listening to musical ballads as a background, 2) "Ways of teaching poems to adults," and 3) "Aids in teaching biology."
The booklet concludes with a review of recently published books in Bible Study.

ADULT EDUCATION

118. PRIEL, AHARON. Ezor Lakhish Hamurhav — L'mehqar Dugma (The Greater Lakhish Area — as a Research Example). Maariv, November 12, 1968. p. 15.

A higher course for training "general planners" — project leaders for district development — will be organized within the framework of research on district development, approved by the Economic and Social Council of the U. N. and conferred upon the Center for Colonization Research at Rehovot.
The course to be opened in April 1969 and to last one year will include 25 students from various countries whose fields of specialization are: economics, sociology, architecture, urban planning, geography, agriculture, etc. Princeton University in the U. S. was asked to plan the preliminary tests for the course's candidates in order to assure a common minimum level of both education and language.

119. YARON, QALMAN. Darkhei Diyun B'hugim L'sifrut (Ways of Discussion in Literature Circles). Shdemot. pp. 117—119.

The Hebrew University's Center for Adult Education has developed discussion circles on works of literature and thought. In these circles stress is laid on group discussion rather than on the conventional "frontal lecture."
This article shows the circle leader three types of questions which he might employ to open the discussions, namely: a) questions of understanding and information, b) questions of interpretation, c) questions of evaluation and judgement.

ARAB EDUCATION

120. **Adad al-tulab yazdad bi 18 %** (An 18 % increase in the Number of Pupils). El-Mirsad, Vol. 12, No. 918, 1968. p. 6.

An 18 % increase in pupil enrolment in the Gaza strip has been noted this year as compared with the previous school year. Altogether there are 62 government schools in the Gaza strip with a school population of 36,000. Two new schools have been opened this year as a result of this sudden increase.
Two factors account for this increase, according to the Education Superintendent in the strip. 1) The high school diploma there is acknowledged by the Arab states, 2) Parents' confidence and trust has been strengthened this year as against their doubts and apprehensions last year. The economic situation in the Gaza region has improved in comparison with 1967.

121. QAAWAR, JAMAL. **Allugah Awalan** (Beginning Language Instruction). Sada Al-Tarbiya, Vol. 16, No. 20, 1968. pp. 3—4.

The difference between the Arab child's mother tongue and the textbook Arabic in the Arab elementary school is taken up by the author, an elementary school teacher. Because of this difference the Arab pupil finds it difficult to understand the language of the book and to prepare his lessons. Teachers on their part take off time from various lessons for language explanations with the result that the subject-matter for that grade is not covered in full.
This situation can be remedied by teachers using in all lessons a correct Arabic similar to the textbook language.

122. **Al-Äibriya Fi El-Saf El-Thalith** (Hebrew in Grade 3). Sada Al-Tarbiya, Vol. 16, No. 19, 1968. p. 2.

A decision to introduce instruction of Hebrew into the third grade curriculum of Arab elementary schools has been reached by the Ministry of Education and Culture. This 2-hour weekly Hebrew instruction was to be put into effect as of October of the current school year. This step was preceded by deliberation among those in charge of Arab education during which two suggestions were raised: one in favor of adding another hour of Hebrew to the present curriculum in grades 4—8 (currently studying Hebrew for 3 hours per week), the other in favor of advancing Hebrew instruction to the lower grades. It was finally agreed upon to start Hebrew instruction in grade 3 with a plan providing for the future increase of Hebrew lessons in the rest of the grades. As of now the Arab pupil will have 10 years of Hebrew instruction (instead of 9) till the end of high school.

123. Madrasa Sinaaiya Fi Qaryat Abogosh (A Vocational School in Abu Gosh Village). Al-Anba, November 5, 1968.

The erection of a vocational high school at Abu Gosh (about 10 minutes ride from Jerusalem on the Jerusalem—Tel-Aviv highway) was undertaken by ORT (an international organization for propagating vocational education among Jews with its present center in Geneva, Switzerland). The school, which is to function along the ORT school lines in Israel, will serve both elementary and high school pupils. It will open for the next school year.
It is to be noted that another Arab ORT high school exists at Nazareth. Till now Arab pupils desiring a vocational education would apply to Hebrew vocational schools. Extension of vocational education in Arab villages and towns is a guiding policy at the Ministry of Education, as evidenced in the establishment of pre-vocational classes in a number of Arab village elementary schools.

124. TAHA, MUHAMAD. Ma El-Mualimun Fi Dawratinim El-Sayfiye (With Teachers in their Summer Courses). Sada Al-Tarbiya, Vol. 16, No. 15—16, 1968. pp. 3—5.

As in previous years courses in pedagogy and technology for training Arab teachers were held in Haifa during the past summer vocation. For the first time also teachers from the Golan Heights attended.
A summer course for training teachers in pedagogy and psychology was arranged in Jerusalem for East Jerusalem teachers only.
At the "Neurim" institution (belonging to the Youth Aliyah) near Natanya a special course in pedagogy, general methods and psychology was arranged for minority group army veterans towards their joining the teaching profession.

125. Al-Tulab El-Arab Fi El-Māahid El-Gamiāiya Fi Haifa (Arab Students in Haifa Academic Institutions). Al-Anba, November 4, 1968.

The number of Arab students in Haifa academic institutions has been on the increase for several years. From 170 students last year the number has risen to 300 students at the Haifa University Institute. There are also 19 students at the Technion.
At Bar-Ilan University the number of Arab students has doubled this year, reaching 40. There are 310 Arab students at the Hebrew University, Jerusalem and about 50 at the Tel-Aviv University.
Most Arab students take up Oriental studies, Arabic literature, Arab and General History. This is possibly accounted for by the fact that all Arab high schools but one are of a humanistic trend only.

126. Al-Mwatana Al-Saliha (Good Citizenship). Al-Anba, October 28, 1968.

A course in "good citizenship" was opened at Dir-Al-Assad (an Arab village in Western Galilee). Attended by 30 adults of that village, the course will run for three months and include lectures on the legislative, judiciary and executive branches of Government.
Two similar courses are held in other Arab villages. These popular courses are organized by the Arab Department of the Information Center at the Prime Minister's Office in cooperation with the Histadrut Arab section.

127. Tajrubat El-Tafahum El-Ārabi El-Yahudi (An Attempt in Arab-Jewish Understanding). Al-Anba, October 30, 1968.

The first attempt in Jewish-Arab student cooperation was made this summer at the Hebrew University, Jerusalem, for the purpose of raising the cultural and social level in Israeli Arab settlements, and especially in Arab rural environment. During the entire month of August lessons in mathematics, English, Hebrew and history were given by these students to weak pupils so that they might pass the high-school entrance examinations. Also a beginning in establishing school libraries in those villages was made, and bonds of understanding between Jews and Arabs were forged through meetings, home visits in the evenings and participation in all events, joyous and sorrowful alike, that took place in the villages. Appreciation for the positive results of this experience along with hope for its continuation was expressed by the principal of one of the village schools.
This experience was organized by "Bet Hillel" Student Center, Jerusalem.

128. BIADSI, HUSNI. Liqaat Akhawiya Ārabiya-Yahudiya (Arab—Jewish Brotherhood Meetings). Sada Al-Tarbiya, Vol. 16, No. 15—16, 1968. pp. 19—21.

At Mr. Zvi Atkin's (the Arabic language supervisor in Hakibbutz Haarẓi) suggestion the director of the Arab Department of the Ministry of Education and Culture agreed to open a course in spoken Arabic for 10—11 grade students in schools under his supervision. Arab teachers to instruct in this course were provided by the department, which also undertook to cover the cost of the course.
The studies are divided into two parts: classroom instruction and practice through visits in neighboring Arab villages as well as conversation with Arab high-school pupils and local residents. Activities of this sort meet with the Ministry's approval, also meetings and mutual visits between Jewish and Arab youth for deepening the understanding between both peoples are encouraged.

129. PERES, Y., A. EHRLICH, and N. YUVAL-DAVIS. Education for National Identity of Arab Youth in Israel: A Comparative Study of Two Curriculums. Megamot 16, No. 1, October 1968. pp. 26—36.

A comparison between the curriculum in the humanities for Arab and Jewish secondary school students in Israel was made. It revealed that despite sizeable time allotment and high requirements in both humanities curriculums, there is a surprising disregard for Arabic history and culture. The course in Jewish schools practically ignores the Arabic elements, while the Arab student must learn much more of Jewish history and culture than of his own.
The justification and effectiveness of this educational policy in regard to both national communities are questioned.

130. RAPAPORT, SHIMEON. Yehudim V'aravim B'Tikhon Ehad (Jews and Arabs in One High School). Ma'ariv, November 22, 1968. p. 20.

An experiment in rapprochement between Jews and Arabs was launched in Haifa 8 years ago — Arab pupils were admitted to a Hebrew high school. The following objections to the experiment were raised then:
1) The Jewish majority would be accused of an intention to assimilate the Arab minority.
2) The gap between the respective elementary school levels (Arab and Jewish) will be highlighted within the joint high school.

The present situation is as follows: out of 450 pupils 150 belong to the university group; they all wear the same school uniform, but they study in separate classes (with just a few exceptions); 26 Arab pupils — out of 38 who started in grade 9 — last year successfully passed the matriculation exams (an unusual phenomenon in Arab education). According to the teachers, this success is a result of encouraging independent thinking (whereas memorization is encouraged in Arab schools).
A few lessons, e. g., in physical training, are given to joint groups, but the Arab pupils wonder why they do not attend lessons in premilitary training. The school's principal sees in it a failure of the whole society and not necessarily that of the school. The social relations among Jewish and Arab pupils are limited and reserved.
The Haifa Municipality plans to broaden the project and set up similar classes in other high schools as well.

INSTITUTIONAL AND SPECIAL EDUCATION

131. SHARON, G. and H. RONEN. Hakitot Hatipuliot Bishnat Halimudim Tashkaḥ (Treatment Groups in the 1968 School Year). Lectures and discussion in: Midiyunei Hamazkirut Hapedagogit Tashkaḥ (From the Deliberations of the Pedagogical Secretariat in 1968), Ministry of Education and Culture, "Baḥinukh Hayesodi" (Elementary Education), series 7(16) September, 1968, Jerusalem. pp. 63—85.

The classification of emotionally disturbed children into the following six categories is suggested by the second lecturer: minimum brain damage; developmental deviancy, behavioral-reactional disturbance; psychoneurotic disturbance; personality disturbance; asocial behavior. We do not possess refined diagnostic tools for classifying every disturbed child and the examiner's and teacher's impression is guided by the principle that a child who has not adjusted to a natural environment is referred to a less natural framework. The treatment class, begun in schools in the last few years, leave the child in its natural framework (including his regular class) and attempt to apply psychotherapeutic principles without claiming the teacher to be a psychologist. The principles are as follows: diminishing the external factor to a conflict in which the child finds itself strengthening the forces of the "self" against the inner conflict, tension relief through playing; a remedial experience by means of a contact with the treating teacher; widening the child's self-understanding.
"Treatment classes" have been set up in some schools in the last few years for treating problem children without removing them for their regular class. The first lecturer dwells on the fact that both in the top administration and in schools there is a lack of clarity as to the nature of these classes. Principals and teachers would like to see in these classes a refuge for each problem child and they are warned therefore, against a total failure if "treatment classes" teachers are not enabled to work with a limited number of children and at a proper rate. The treatment teacher tries to strengthen the disturbed child's personality by letting him acquire study material, as well as social custom, through a warm atmosphere of attention and emotional experiences. The "treatment" class functions till the sixth year, whereupon the child either stays within the regular framework or is transferred to a special school for the emotionally disturbed.

132. Yeladeinu (Our Children). The AQIM organ (AQIM — Hebrew initials for Society for the Rehabilitation of Retarded Children), No. 22, November 1968. 32 pp.

The editorial deals with parents who are ashamed of their retarded children and do not know of the existing public agencies which help in rehabilitating these children.
Ways of rehabilitating retarded children are dealt with in the article "Long is the Way to Rehabilitation," whereas "Hope in the Shade of

Trees" describes research (conducted in an institution for the retarded above 17 years of age) on implanting work habits and work attitudes among the educands. Among the conclusions of the research — the principles of group dynamics can be successfully applied among these youth.
The article "words... words... words" quotes excerpts from the Knesset debate on the present status of the service for the retarded. Among the other notes are news from the society in English: "A Roof for the Retarded."

133. KAHANA, YEHUDA. Bein Madrikh L'Hanikhav (Between the Guide and his Educands — Guidance Problems), Ministry of Education and Culture Youth Department and Henrietta Szold Institute, Jerusalem, 1968. p. 88.

Educators tend to fence themselves in formal educational frameworks, such as classes and groups, while closing their eyes to the reciprocal relations developed within them. This book aims at focusing educators' attention on the possibilities inherent in considering the reciprocal relations among the children themselves and between them and adults. This consideration may further the achievement of formal educational aims and at the same time help the individual, strengthen and develop him, so that he may preserve his individuality in our turbulent technological age.
Part One of the book is devoted to educational problems as discipline, punishment, lying, stealing. These problems are discussed in this part from the child's individual viewpoint. Its second part sheds light on the reciprocal relations in the group, and this is done through case analysis. The book closes with a series of questions raised by various educators, providing short answers and suggestions for further reading. Twelve basic principles, consituting the author's creed, and concisely stated appear "in lieu of a summary."

134. KAHANA, YEHUDA (editor). Hazevet B'mosad Hinukhi (The Staff in an Educational Institution). 2nd edition. The Ministry of Welfare, Research Department, Jerusalem, 1968. 56 pp.

This anthology, including 4 translated and 3 original articles has appeared seven years after the first edition, with some omissions and addenda. Its basic assumption is as follows: closed educational institutions (residential) serve problem adolescents or problem children who could not be helped by regular services in continuing to stay with their families or foster-families. These children are enabled by the institutions to be educated within a group. This framework will achieve its educational-therapeutic goal if the staff of workers will act as a team. The anthology is intended to clarify to the staff and its principal the ways of achieving this goal.

JUVENILE DELINQUENCY

135. JAFFE, ELIEZER D. Felt Powerlessness and Delinquency Proneness in Institutionalized and Non-Institutionalized Dependent and Neglected Children.* Delinquency and Society, publication of the Israel Society of Criminology, Hebrew University, Jerusalem, Vol. 3, No. 1, July 1968. pp. 28—31.

While opinions differ as to the impact of institutions on dependent or delinquent youth, this study presents some evidence that educationally-oriented institutions do not significantly help dependent and neglected youngsters to reduce their feelings of powerlessness but change some of the attitudes known to be associated with delinquency proneness. What is needed is more empirical research in this area to clarify some of the long-standing biases, positive and negative, about the suspected effects of institutionalization.

136. Juvenile Delinquency 1966. Central Bureau of Statistics, Ministry of Welfare, Special series No. 265, Jerusalem, 1968. pp. 19 (Hebrew introduction), 52 (tables) and 20 (English introduction).

This publication deals with three topics: a) prosecutions and convictions of juveniles, b) convicted juvenile offenders, c) activities of various agencies concerning juvenile offences. The third topic deals with recording of entries in the police charge register, cases in the juvenile courts, youth probation service and institutional care.
The following findings are noteworthy: the rate of juvenile delinquents among non-Jews is higher than that among Jews (even after making allowances for emergency laws violations) with the discrepancy tending to diminish in the last few years. The percentage of these delinquents of both groups increases with age. The rate of delinquents attending school at the time of their referral to the probation officer is higher among Jews; the rate of recidivists among Jews is on the increase reaching 51.6 % as against a third among non-Jews.

TEACHING OF VARIOUS SUBJECTS

HEBREW AND LITERATURE

137. BLUM, URI. Limud Vizira/Prakim B'Horaat Halashon V'Hasifrut (Study and Creativity (Chapters on Teaching Ḥebrew and Literature)). Tarbut V'Ḥinukh. "Urim" section of pedagogical books, Tel-Aviv, 1968. 136 pp.

An anthology consisting of 10 chapters most of which appeared in various periodicals and some which were especially written for this

* From the publication's English synopsis.

book. All of them are marked by an integration of psychological ideas and pedagogical principles with an emphasis on the latter. An attempt is made throughout to base teaching on the principle of the child's experience and creativity. The book deals with reading and writing instruction in grade 1, free essay and group-essay, independent reading and poetry in school. The last two chapters are intended for a discussion of teaching certain poems by the Hebrew poets Shlonsky and Karni and of Neli Sachs, the Jewish-German Nobel-prize poetess.

138. ZIMERMAN, DAVID. Hora'at Sifrut (Teaching Literature). Niv Haqvutza, 17, 3(66), September, 1968. pp. 395—398.

The overriding aim in teaching literature in the Teachers' Seminary is, in the author's view, to induce students to reading fiction as a phenomenon with a language of its own, different from the everyday langugage. To achieve this goal one should follow the principal method of sticking to the text, provided it is done as enjoyable creative reading. Otherwise teaching becomes tantamount to "soul-killing." Additional educational values to be derived from following the suggested method are: open-mindness, development of imagination and ability to identify with others. The author cautions against combining literary works with sociological or philosophical ideas or with biographies of their authors.

ENGLISH

139. Anglit B'vet Hasefer Hayesodi, Haza'a L'tokhnit Limudim (English in the Elementary School — a Proposal for a Study Program). Prepared by the Committee for a Study Program in English, Ministry of Education and Culture, trial issue, Jerusalem, September, 1968. 8 pp. in Hebrew, IV + 11 pp. in English.

The first chapter is a general introduction. English instruction in the first two years is designed for the acquisition of primary skills through situations as close to the child's life as possible. Whereas the previous program attempted to impart 600 words per year, the present one limits itself to 300 but all active vocabulary. Acquisition of pronunciation and functional control of 56 grammar structures are likewise stressed. The second chapter deals with these 56 grammar structures and points out, inter alia, that they were graded and selected on the following principles: situations, structure frequency; being part of a sequence; learning conditions; mother tongue influence. Chapter 3 recommends the colloquial style as opposed to formal style or 'slang'. The last chapter explains how the vocabulary was derived; it consists together with others of 40 cognate words (e. g., banana). Words constituting one paradigm (as pronouns) but marked by great differences (as I, me, my) were considered separate items, as they cause the pupil a special learning effort in acquiring them.

The English section includes a detailed description of the 56 grammar structures and a list of the suggested 600 words.

SCIENCES

140. 800 Kitot B'misgeret Hanisui Hamugbar Shel Teva (800 Classes within the Framework of the Intensified Experiment in the Sciences). Hed Ha'hinukh, Vol. 43, 2. p. 4. September 5, 1968.

Four hundred 7th-grade classes were included last year in the experiment of intensifying the study of sciences, according to a special curriculum with an emphasis on physics and chemistry, developing independent thinking and independent laboratory study.
The experiment in these classes is continuing also this year within the 8th grade, and another 400 7th-grade classes have been included in this framework as well.

PHYSICAL TRAINING

141. Mehdal Hahinukh Hagufani (Physical Training Neglected). Ha'aretz (Education and Youth), September 29, 1968. p. 12.

The small Israeli delegation of sportsmen to the Olympic Games in Mexico is an outcome of a lag in popular physical training beginning in the elementary school and by this is not meant that popular physical training should be aimed at discovering outstanding sportsmen.
Of the 6 swimmers included in the delegation 3 come from kibbutzim, although the kibbutz population constitutes only 4% of the general population. This fact proves that in most regions of the country — excepting the kibbutzim — swimming installations are not widespread and that swimming is not appreciated as it should be.

EDUCATION FOR DEMOCRACY

142. SHAḤAN, AVIGDOR. Ḥinukh Qloqel L'demokratia (Wrong Education for Democracy). Ha'aretz, September 29. p. 12.

The widespread practice in our schools that pupil committees are elected in each class for various purposes and generally replaced thrice yearly — is strongly opposed for the following reasons:
a) these elections are sometimes manipulated by the teacher at will, thus giving the pupils a lesson in 'wrong' democracy;

b) it is well known to the author that in many cases pupils elected, "just for fun," entirely unsuitable candidates;
c) in many classes tension is created between the elite from which committee candidates are drawn and the class majority whose prospects of getting elected are nil.

Instead of "the game" of elections it is suggested to leave the appointment of committees in the hands of the home-room teacher ("the educator" of the class in Israel).

EDUCATION FOR URBANIZATION

143. BONEH, ELIEZER. **L'qidumo shel Haḥinukh Haurbani** (Advancing Education for Urbanization). **Dvar Hashilton Hamqomi** (The Organ of Local Authorities), August— September, 1968. p. 9.

The recently mentioned proposals for establishing "a university for local authorities' problems" in Israel seems too pretentious to the author, since conditions are not yet ripe, both with regard to the discipline — such a science would have to be eclectic— and with regard to the interested clientele, namely, the present staff workers and their general education level.

The article is nevertheless devoted to the argument that the rapid changes taking place in the nature of urban dwelling in Israel necessitate the establishment of seminars within the existing universities that should narrow the gap between the present knowledge in various disciplines and the existing state of municipal activity.

A program consisting of 4 major sections for such advanced study is drawn up by the author: 1) administration and organization, 2) planning and engineering, 3) finances and economics, 4) social studies.

EDUCATIONAL TECHNOLOGY

144. LEVI, ARIEH, **Tiqun Mivḥan Rav-Breira V'sikum Totzotav** (Improving a Multiple-Choice Test and a Summing-Up of its Results). A program for a CDC 3400 computer, Tel-Aviv University, Education Department, 1968. 32 pp. (multilith).

Describes the computer program in operation at the Tel-Aviv University, which is designed to increase the amount of information derived from any test administered by teachers, supervisors or researchers.

This program is both valid for a small number of examinees and even more so for a large number. In addition to the fast operation and the saving derived from the use of the computer, the program

is noted for flexibility enabling repeated analyses of the material according to additional aspects. The output of the program includes 5 forms of pupil scores (including transformation into standard scores), 12 item characteristics (as reliability index, validity index, the extent of choice in each distractor) and 6 test characteristics (as histograms, average, standard deviation, difficulty level of each item).
The program enables an efficient summing up of tests whose items do not exceed 250, the number of alternate answers does not exceed 9, the number of subtests of the second-and-third grade does not exceed 15.

145. "Habet Ushma" — Shita Orqolit Hadasha. ("Look and Listen" — A New Audio-Visual Method). Am Vasefer 37—38, September 1968. pp. 19—23.

This is a description of an audio-visual course worked out in the Haifa Technion for teaching Hebrew to foreign students. The course is based on 40 film strips accompanied by 40 tapes by means of which the student acquires a thousand basic words as well as primary sentence patterns.
The drawings, like those of St. Cloud of Paris, are cartoons, and unlike other systems (e. g., Harvard). Although the student can activate the instrument by himself, a vital role is nevertheless left in the system for the teacher, who develops free conversation following the absorption of each transmitted lesson.

146. BERGSON, G. Shana Rishona L'mishdrei Radio LaGanim Ul'khitot A'. (First Year of Radio Broadcasts to Kindergartens and First Grades). Hed Hahinukh, 43, 7, pp. 5—6. October 24, 1968.

A first attempt in radio broadcasting of special programs to ages 5—7 in kindergarten and first grades was made last year. The programs were based on the following principles: using plots with tension; rebroadcasting every program at weekly intervals; part of the program would activate children in singing and rhythmics.
A survey conducted among the kindergarten teachers proved that this new medium was accepted by most of them with appreciation. Following their criticism the rhythmic part of the program will be increased at the expense of the narrative part. As to the language of the programs, $^3/_4$ of the interviewed kindergarten teachers, including those in charge of culturally deprived children, consented that it fitted the children's level of understanding. Only 19% of the interviewed — and all of them working with culturally deprived children — rated the programs as being above the children's levels. It was decided to continue broadcasting on the same level.

EDUCATIONAL BIBLIOGRAPHY

147. **Madrikh Bibliografi L'tokhnit Halimudim B'mosdot Haḥinukh** (A Bibliographical Index to Curricula of Educational Institutions in Kibbutzim). Hakibbutz Haarzi, Education Department, Curriculum Section, Circular No. 2, August 6, 1968. 8 pp. (Stencil).

About 130 bibliographical items dealing with deliberation on curricula and subject matter taught in the Hakibbutz Haarzi educational institutions are included in this index divided into 6 sections: 1. curricula (7 sub-sections); 2. study topics in humanities (Bible, Hebrew, history, society); 3. Study topics in sciences (geography, biology, agriculture, physics and chemistry); 4. the kibbutz; 5. differentiation (namely, subject matter for courses nonobligatory for all students, e.g., education and psychology, books, sociology, orientalistics); 6. topics common to more than one branch of science (as Africa in the process of liberation, a decade of the State of Israel).

148. BUCHSWEILER, MEIR (editor), and DANIEL KARPI. **Mafteaḥ L'khitvei Et Shel Hat'nua Hakibbutzit** (Index to Kibbutz Movement Periodicals). Introductory Issue, the Kibbutz Bibliography Project, Tel-Aviv, 1968.

This issue constitutes the first attempt at publishing a complete index to all kibbutz periodicals. It consists of three parts, two of which are relevant to education:
Part 1 includes a complete list of the kibbutz movement periodicals divided into eleven categories, of which one — the richest of all, 38 publications out of a total of 134— is educational periodicals.
Part 3 includes an alphabetical index of 630 articles which were collected from a representative sample of 29 various issues. The section "education" includes 4 articles and references to 9 various topics as teaching, discipline, radio in education. The section "education in kibbutz" includes 14 articles and 21 references. It is followed by 31 subsections of "education" and "kibbutz education" as: infancy, bibliographies, the retarded child, immigrant children, budget. About 56 articles are included in these subsections.

ALIYAT HANOAR – YOUTH ALIYAH (IMMIGRATION)

PREFACE

One year after Hitler's rise to power, a central office attached to the Jewish Agency for Israel* was established for the settlement of German Jews in Israel, and within its framework, a Youth Aliyah (Immigration) office began to deal with the immigration of youth groups from Germany and their education in kibbutzim for a period of two years. The groups were made up of youths who were familiar with the kibbutz way of life from descriptions heard in their Zionist Youth movement, and the imposed immigration quickly turned into voluntary immigration aimed at establishing independent kibbutzim. Whereas the German-Jewish Settlement Office stopped its activities after several years, the bureau (which later turned into a department qualified to conduct its own fund drive in the world) continued to exist until the present. To its title was added the word "Child" since it started to care for children under the age of 14. However, this wasn't the only change in its activities. The past 30 years wrought turbulent changes in the life of the Jewish people and the land of Israel, and in each phase, Youth Aliyah turned to solving the immediate problems in Youth Absorption. Its ever changing tasks constituted one of the factors pointing to the enterprise's characteristic traits: its openness and readiness to accept changes. Indeed, one of the sections of the collection before us, is entitled "special frameworks" and it comprises a rich selection of frameworks, some of them temporary (e.g., babies!), and some permanent, from the enterprise's beginning (e. g., religious education), or from later periods (e. g., youth centers).

The openness of the department responsible for the enterprise is expressed also by its readiness to invite reports and surveys on the enterprise's problems, and its readiness in frequently reporting to the public on its activities and expenditure. A small part of this material has been included in the Chapter "Reports and Surveys," despite the fact that items describing studies will be found in other chapters as well.

Other signs of the enterprise's openness are mentioned here: 1) many written and oral discussions, in which the guides (not only the leaders), who do the "field" work, took part. Little of this material is given in

* A body created by a Mandate writ given to Israel by the League of Nations. Article IV of the League of Nations Mandate for Palestine states: "An appropriate Jewish Agency shall be recognized as a public body for the purpose of advising ... and cooperating with the Administration of Palestine ... in the development of the country".

this collection. 2) various waves of immigration brought youth groups, each different from the other in several of their characteristics. The enterprise's workers (both leaders and guides) were cautious not to draw conclusions about the "new" youth on the basis of experience with the "old" youth. On the contrary, efforts were made to know the youth before their arrival (see in this collection — the expanded psychological study on North African ghetto children (see item No. 14), as well as exchanging ideas between various educational places on experience gained with each new youth population.

From these discussions, a special chapter has been devoted to youth from Islamic countries, who make up most of the enterprise's number in the past 20 years. Very few similar discussions of other youth have been brought (e. g., the differences between German youth during the 1930's, and youth who escaped from Poland during World War II, and who arrived in Israel during the war or in the years following).

The openness of the enterprise to diversity did not harm the kibbutz as the main, preferred place of education, or education whose main goal was agricultural settlement, even within other educational frameworks. Because of this, a special chapter is devoted here to kibbutz training.

The rich bibliographical material from which this chapter was taken includes several other types of material not presented at all in this chapter: 1) graduates' speeches, as individuals and as participants in assemblies; 2) accident reports — to strengthen the safety awareness of the enterprise; 3) reports on regional and national sports enterprises; 4) reports on certain youth groups or even case studies.

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HISTORY AND EVALUATION (REPORTS AND SURVEYS)

1. HOROWITZ, JOSEPH. **Bogrei Aliyat Hanoar** (Youth Aliyah Graduates). The Youth Aliyah Bureau. Jerusalem 1942. 128 pp.

After the first five years of the project, a survey was taken of 2,109 pupils who had finished the required two-year courses under the Youth Immigration Bureau. Some of its findings are as follows:
95% of the graduates came of urban, bourgeois families in Germany;
83% of these graduates turned to agriculture, mostly within the framework of the kibbutz; 63% of these graduates were educated in kibbutzim (the others in moshavim and in educational institutions).
Note: This percentage dropped considerably during the following years.
Only 10% studied within a single-track framework.
Of the first groups to raise "Garinim" (nucleus groups) for settlement, most entered into the life of independent kibbutzim, immediately after finishing training. Their experience showed that the transition from the life of a youth community to life of an independent kibbutz was too severe, and a "further training period" in which more emphasis was put on work and less on studies, was inaugurated in the following years.
A special chapter was devoted to 940 pupils who entered the framework of independent, individual lives instead of continuing on to the kibbutz.
After a detailed description of the graduates' field of employment, the survey notes that many of them stopped speaking Hebrew in their new life, and a large percentage of them do not read a Hebrew newspaper or book.

2. GROSS, WALTER. Youth Aliyah in Wartime. Youth Aliyah Bureau, Jerusalem 1942. 61 p.

This publication, which is one of a series of reports published over the years, was chosen for review here because the period surveyed was the first two years of World War II: 1939—1941.
During the five years preceding the war 4,886 youth were brought to Israel by the Youth Aliyah Bureau, whereas in the months September 1939 — August 1941, the number of new Youth Aliyah pupils was 2,339; some of whom were brought to the country by the Youth Aliyah Bureau, and some who were accepted here as its wards.
The educational program of the Youth Aliyah was maintained during this period and even intensified: integration of youths from the Diaspora in pioneering Israel by way of physical work, mastery over the Hebrew language and inculcation of new sociological ideals.
In the period surveyed, Youth Aliyah began expanding its activities in absorption of "neighborhood" native-born youths.
A financial report of their income and expenditure makes up the second half of the pamphlet.

3. Mehair Lakfar (From City to Village). Youth Aliyah Office, Jerusalem 1942. 76 p.

This report describes the experience gained in training the first three youth groups coming from among Israeli children, the objective being the use of the educational experience gained in caring for the immigrant youth — for the absorption of local youth who had completed at least 6 years of elementary schooling and whose ages ranged between 14—16. It was intended to introduce them to a life of work and agriculture along with continuation of their studies according to their capacity. The main difference between them and the immigrant youth lies in the fact that the former speak Hebrew. The time thus saved in study is devoted to varying the program in order to achieve the educational aims.
The second part of the booklet includes reports by the guides on the first three youth groups in various stages of their training.

4. Child and Youth Aliyah / Financial Report 1943/44. The Jewish Agency for Israel. The Bureau of Child and Youth Aliyah, Jerusalem, May 1945. 52 pp.

This is one of a series of publications published during most of the years of the project's existence.
According to this report, Youth Aliyah's income during the 10 years of its existence rose to above 1.8 million Palestinian pounds, received as donations from 27 countries. Expenses rose to above 17 million Palestinian pounds and with its help the training of 12,132 boys and girls was financed. Maintenance expenses have risen in the past years because of: 1) general inflation, 2) the increasing percentage of youth villages in the population of Youth Immigration, whereas settlements are paid 3-4 Palestinian pounds for each youth, institutions are paid 10 Palestinian pounds, 3) the increasing percentage of children in Youth Aliyah's population, whose maintenance costs, in settlements as well, 8 pounds per person.
Aside from the financial report, various statistical materials appear, amongs which are the following: the enlistment of Youth Aliyah pupils in the fighting forces against Germany (in World War II); the youths' countries of origin; and equipment supplied to each youth by the central warehouse of the Youth Aliyah bureau.

5. REINHOLD, HANOCH. Qorot "Aliyat Hanoar" (Annals of "Youth Aliyah") in Noar Bone Beito (Youth Builds its Home). Am Oved, Tel Aviv, 1953. pp. 15—25.

The first 19 years of "Youth Aliyah" since the immigration of the first youth group from Germany to Eretz Israel (19.2.1934), can be divided into four periods:

a) 1934—1939 in which the organization dealt with the immigration of youth groups from Germany (70%), Austria (20%) and from other European countries. In these years the regional and statewide framework of the organization crystallized.
b) 1939—1945. During World War II the organization dealt with survivors of the European Holocaust. Whereas in its first period, the organization allowed itself an early classification of children in their country of origin, it is clear that this classification was rendered impossible during this period. During this period the organization began to absorb children from the Middle Eastern countries and from Israel itself.
c) 1945—1948. During the years between the end of World War II and the declaration of statehood, masses of displaced persons from Europe came to Israel by way of illegal immigration. Youth Immigration organized the youth in the European camps and especially in the detention camps set up by the British in Cyprus. During these three years, 15,000 were absorbed, about the same number of all immigrants absorbed in the previous 12 years.
d) 1948—. With the rise of the state, the organization's framework was opened to the vast immigration from Islamic countries. Most of the youths in the organization in previous periods were orphans or separated from their families (who stayed abroad). In contrast to this — the pupils in this period had families in the state, whose cultural origins differed from those of the guides.

6. SOBEL, LOUIS. Aliyat Hanoar B'einei Mumḥe min Haḥutz (Youth Immigration as seen by a Foreign Expert). Dapim 5, 1954, Issue 5—6 (54-55), pp. 38—45.

Mr. Louis Sobel, administrator of the "Jewish Association for Child Welfare" in New York, was sent to Israel by the "Hadassah" organization, which participates significantly in the financing of Youth Aliyah activities. The purpose of his visit was to determine if Youth Aliyah activities could be reduced in the light of the great change from the absorption of children without parents to the absorption of children whose parents are in Israel.
This item is a summary of the report submitted by the author. During the debate at Hadassah criticism was raised against Youth Aliyah for separating children from their families, which was seen as undesirable. In answer to this criticism the author observes the following:
a) The association, of which the author is administrator, had, from long experience, reached the decision a long time ago that this separation cannot be the determining factor in deciding the child's destiny.
b) The theory dealing in "separation" deals with young children, whereas most of Youth Aliyah's pupils are adolescents.
c) Removal from the home is often regarded in the U. S. as the abandonment of the child, whereas in Israel it is usually seen as an instance of free choice, due to the relatively high status of the kibbutz and of Youth Aliyah.

d) The conditions of the different society prevalent in the U. S. places alternative positive means to "separation." The only alternative in Israel is to sink in the degeneration of the transit camps.

Because of the above, the author sees no reason for the Youth Aliyah to stop its activities, but he suggests in detail the refining of the absorption process by way of a personal examination of each applicant for absorption through Youth Aliyah. He suggests, too, ways of involving parents' participation in the absorption process.

7. Youth Aliyah Map of Israel / J. A. Youth Aliyah Dept., Jerusalem (1956) (without pagination).

This pamphlet consists of a map collection of 6 regions of Israel. Three types of settlements are mentioned in each map.

a) Youth groups in settlements (172 in the whole country)
b) Assorted types of youth villages (79)
c) Settlements in which Youth Aliyah graduates are included among their founders, or with most of their permanent settlers.

A large percentage of settlements belong both to the first and third categories, i. e., Youth Aliyah graduates constitute a majority of the adult population, while new and younger youth groups are also being educated there.

8. AVIDOR, MOSHE. Youth Aliyah in: Education in Israel, Jerusalem, Youth and Hehalutz Department of the Zionist Organization, 1957. pp. 135—447 (English).

This is a short review of the history of Youth Aliyah and its main features in the 21 years of its existence (till 1957). Till the outbreak of World War II the Youth Aliyah absorbed 5,000 children mostly from Germany. About 10,000 youngsters and children were absorbed in the actual war years. Beginning from May 1945 emissaries were sent to Europe to trace and care for orphaned Jewish children. Centers were established to prepare children for their new life in Palestine, in spite of the severe restrictions imposed by the British Mandatory Government upon immigration into Palestine.

In the eight years following the establishment of the State of Israel 45.000 educands were absorbed as against 25,000 in the 14 years of Youth Aliyah's existence before the rise of the State of Israel. Data on the distribution of the educands' population according to age, sex and country of origin are given. Other matters dealt with in the chapter include: Youth Aliyah Institutions, Educational Activities, Guides (Madrikhim), Medical and Welfare Services, Administration and Finance.

9. SPIRO, S. Haavoda Harefuit BaAliyat Hanoar (Medical Work in Youth Immigration). Page 10, 1959, Issue 1—4 (96—100). pp. 25—27.

During the first years of Youth Aliyah, the medical service had to choose from among those wishing to immigrate from Germany only those who were healthy and able to endure the conditions of agricultural work.
From the beginning of World War II and in the following years the Youth Aliyah Board could not afford following the principle of selection, and so the Medical Service turned to classifying applicants, and referring sick youths to hospitals or to special camps, before sending them to the regular national framework.
The author, a doctor who was in charge of this service for 24 years, describes the various diseases typical of each wave of immigration.

10. REINHOLD, HANOCH. Youth Aliyah in: Smilansky, Moshe et al. (ed.), Child and Youth Welfare in Israel. The Henrietta Szold Institute for Child and Youth Welfare, Jerusalem, 1960. pp. 127—140.

This general review of the Youth Aliyah enterprise includes the following subchapters: Historical Introduction, Organization (describing — inter alia — the financial relationship between the Youth Aliyah Department and the local education authorities), Education (including, inter alia, the definition of a "Madrikh" (guide) as an educator who combines the tasks of teaching, guidance and leadership), The Child Community, Special Education, Aims and Problems (dealing with the dropout problem of boys from the "youth groups" or of graduates — from the kibbutzim which those groups have joined upon discharge from military service). The concluding subchapter deals with "Indications of Further Developments."
Appended are statistical tables on the youth who passed through Youth Aliyah frameworks in the years 1934—1958 as well as a table of Youth Aliyah population distribution in 1958, the time of writing the chapter.

11. KANETI-BARUCH, MALKA. Ma'aqav Aḥarei Ḥevrat Noar Bakibbutz (Follow-up of a Youth Group in the Kibbutz). Megamot 11, 1960. pp. 124—141. *

This paper summarizes the first stage of a long-term study of one Youth Aliyah group in a kibbutz. The aim of the study is to examine group processes and individual development of group members during their four-year stay in the kibbutz.
The group consists of 42 12-year-old boys and girls, recruited from severely disturbed or destitute homes. The study is based on a yearly testing program consisting of personality, intelligence, achievement, value-attitudes and sociometric tests and assessment of children by their instructors, and on monthly short-term observations.
The first testing program was undertaken 6 months after the formation of the group. The material shows that in this early formation period

* (The English synopsis has been taken from the "Megamot")

children's adjustment to the group, to the new social environment and to the everyday demands made upon them was more or less smooth and satisfactory and their attitudes towards group and kibbutz values were fairly positive. Their sociometric clinics reflect, to a high degree, the attitude of the instructors toward different group members. The "populars" — most of whom are more intelligent and emotionally better balanced than the group average — form a potential nucleus of "positive leadership." Their attitude scores on values which are inherent in the educational objectives of Youth Aliyah, are higher than group averages, and their behavior is more highly appraised by the instructors.

12. NADAD, ABRAHAM and EPHRAIM AHIRAM. Hanikhei Aliyat Hanoar B'haim Azmaiim (Youth Immigration Graduates in their Independent Lives). Department of Youth Aliyah at the Jewish Agency for Israel, Jerusalem, 1962. 117 pp.

This book constitutes a detailed summary of a mimeographed report numbering hundreds of pages of a study of what became of Youth Aliyah graduates, during the first twenty years of its existence.
In comparison to the parallel, general population — e. g.: their age groups from the same period of immigration — Youth Aliyah graduates showed characteristic traits, some of which are as follows:

a) a greater percentage of agricultural workers (and especially in kibbutzim)
b) their housing conditions were considerably better.

In comparison to trainees who dropped out before the end of their training in Youth Aliyah, the population of graduates is distinguished by (among other groups) — a higher percentage of professionals (thus, for example, the percentage of graduates teaching is greater than the parallel general population).

c) a greater percentage are fluent in the Hebrew language.

Both the graduates and the dropouts differ from the parallel general population in their limited occupations in the commercial professions.
It is worth noting that most of the graduates' professions were not acquired in the framework of Youth Aliyah but in various specialized studies afterwards. According to the authors of this survey, this fact causes a greater percentage of unemployment and lack of profession among graduates of Islamic origin than among graduates of Western origin.
The authors have no reliable findings concerning this last fact, but other reliable facts show that graduates of Islamic origin aspire to continue in specialized studies after their training just as others do (in contrast to the dropouts).
A detailed appendix, written by the statistical counsellor of this study, explains the system of the research.

13. BIRK, RUTH. Al Ramat Hora'a V'hesegei Limud B'khitot Aliyat Hanoar (On the Level of Education and Achievements of Study in Youth Aliyah Classes). Dapim, 13, 1962. Winter Issue (unnumbered) pp. 14—16.

The educational curriculum (see preceding item) was planned with the knowledge that the youth absorbed today in the framework of Youth Aliyah suffers from a considerable gap between his chronological age (average: 15) and his educational level (average: 3rd grade).
In order to clarify how much Youth Aliyah contributes to the narrowing of this gap, a closed examination was held in May 1959, among 140 classes in basic subjects (Hebrew, mathematics, Bible).
It was found that ca. 50 % of the classes were on fifth grade level and lower. Following this examination, educational inspectors attempted to correct the situation by changing the class make-up, and by improving teaching methods.
In the autumn of 1959, it was decided to test each new class with the same examination in order to determine their starting level (a factor missing from the previous examination). This starting level was found to be higher than the finishing level in the previous survey, and this was ascribed to two factors: 1) a stricter selection of candidates 2) an increase in the general level of the population.
This group of classes, examined at the end of the school year, was found at the start of the 7th grade level; which was seen as a great improvement as compared to the first survey.

14. FEUERSTEIN, R. and RICHELLE, M., directed by REY ANDRE. Yaldei Hamalah (The Ghetto Children). (Translated from the French.) Heb. edition, The Department for Child and Youth Aliyah, the Jewish Agency and the Szold Child and Youth Institution, Jerusalem, 1963. 240 pp.

In 1952 the Youth Aliyah Agency invited the authors to examine, from the psychological viewpoint, a large number of youths on their way to Israel from Morocco and from French transit camps. Most of the youths came from the lowest and most unstable social level in Morocco. The place in which they lived was called "malah", which can be translated as "slums").
There are three objectives in publishing the data gathered:

1) to sharpen the sensitivity of the Israeli staff who come into contact with these children.
2) to create a basis in the search for a type of education suitable to this population
3) to refute biases concerning the physical-hereditary characteristics of the cultural retardation typical to this population.

A special chapter is devoted to warning instructors against a dogmatic approach which would impose upon these children the common educational system, and would hold the children rather than the inappropriate system, responsible for the anticipated failure.
The authors think that the sharp educational retardation can be explained by the economic, hygienic, cultural and family conditions of the slum children. This retardation does not limit itself to school habits, but influences mental activity as a whole. This retardation

cannot be explained by hereditary data as the authors compared the given population with Polish-Jewish children who had suffered from strong educational neglect. No meaningful differences were found between the two populations, except that the "Polish" child often shows a greater resistance to the effort of educating him.
A special chapter describes the examination of 40 children from the given populations, after they had been in a youth group in an Israeli kibbutz for a period of 3 years. Without attempting to show this group as representative of the whole, conclusions arrived at show:

1) A change, considered as progress, was seen in all the child's fields of behavior, although it was accompanied by difficulties in adjustment, especially in inter-family relationships.
2) Intellectually, there was great progress, although there still exists a gap between these children and their Israeli age-group, especially in verbal reasoning.

The presentation of data, accompanied by nonobligatory recommendations in treating the problems, make up most of the book, which is divided into three sections: 1) psycho-motoric, 2) intelligence 3) affectiveness.

YOUTH OF ORIENTAL ORIGIN

15. **Aliyat Hanoar V'Horei Hahanikhim** (Youth Aliyah and the Parents of Pupils). From: The Editorial Desk, Megamot 1, 1950. pp. 103—105.

In the past years Youth Aliyah cared for youngsters whose parents remained abroad, or were dead. At present there is an increasing number of children whose parents either arrive with them from abroad, or shortly thereafter. This condition makes the boys' adjustment to the institution far more difficult than in the past. In order to overcome this, the guides (and the saminars for the training of the guides) must build their work on a broader knowledge of the pupils' parents, and upon forming a stronger bond with them.
The matter of legal ties between the parents and Youth Aliyah also needs attention at present, although in the past it was possible to bypass it. It is imperative to find a legal arrangement which would preclude parental intrusion in the course of treatment and education, and in untimely removing their children from the educational framework.

16. GAERTNER, YOHANAN. **Ha'azivot B'hevrat Hanoar Ushelaf Hahorim** (Dropouts from the Youth Group and the Parental Problem). **Igeret Lamadrikh** (Note to the Guide), folio B, Jewish Agency for Israel, Youth Aliyah Department, Guidance Section, January 1950. pp. 20—25.

The recent statistical reports show a considerable increase in the proportion of pupils leaving the framework before finishing their

training from talks with pupils and guides, the following picture emerages: there are pupils who leave due to parental pressure, either because they believe that kibbutz training will not offer the child a respectable "profession" worthy of the name with which he could continue, at the end of his training, or because settlement authorities require, as a condition for receiving a farm or a settlement, the presence of an adolescent in the family. Others however, in "parental pressure" as an excuse for their own decision to leave , the fact that they have a place to turn to (the parents' home), when they don't adjust to the framework, facilitates their leaving, (something impossible for the pupils in the previous period of parental absence from the country).
The author is opposed to suggestions of administrative arrangements, e. g., legal agreement with the parents, institutional and governmental sanctions against the "leavers." In their place, the author suggests written and oral information and a deepening of personal ties between educational institutions and the pupils' parents.

17. FRANKENSTEIN, K. Aliyat Hanoar V'hinukh Haolim HaTzeirim. (Youth Aliyah and the Education of Young Immigrants). Megamot 'D', 1953. pp. 217—225.

Youth Aliyah's first educands were left parentless, and the only treatment suitable to their educational, spiritual needs was group treatment, their removal to foster families was undesirable, at a time when a cruel fate had separated them from their own parents, who either remained in danger in the diaspora, or were killed. The "peer group" was the ideal solution for this tragic situation.
Youth Aliyah's treatment was not aimed at reuniting the boy with his family (which, in most cases, no longer existed), but in integrating him with his group in kibbutz life.
Following the establishment of the state, mass immigration of entire families from the oriental countries brought to the framework of the enterprise many children whose parents (as binding authorities, negative identificative models and representative of the diaspora culture—inferior to the new prevailing culture) were still exerting a powerful influence on them. Any attachment to kibbutz values on this basis cannot be considered real identification, and defection is great.
Thus, Youth Aliyah must, according to the author, change its policy to activities which will attempt to gain the parents' understanding and accepting its ideological goal: education towards a communal life. This will be achieved by establishing youth centers in immigrant concentration areas, where the parents' confidence has been gained. Likewise, the parents will have a choice between education aimed at kibbutz life or other types of education and training. Only a choice of this kind in kibbutz life will make it possible for Youth Aliyah to achieve its goal among the present youth population.
A more expanded adaptation of this article is available in English under the title: "Youth Aliyah and the Education of Immigrants"

in: Carl Frankstein (ed.) "Between Past and Future" (essays and studies on aspects of Immigrant Absorption in Israel) the Henrietta Szold Foundation for Child and Youth Welfare, Jerusalem. 1953. pp. 248—266

18. RAPPOPORT, JOSEPH: **L'veirur Darka Shel "Aliyat Hanoar" Umqoma Bahinukh B'Israel** (Clarification of "Youth Aliyah's" Path and its Place in Israeli Education). Megamot 'E', 1953. pp. 50-77.

Pupils coming to Youth Aliyah during World War II and thereafter, were those whose normal development was disturbed, and the completion of their education constituted but a very small part of the corrective process. This correction was achieved by Youth Aliyah by several remedies:

1) A change of environment which would allow the pupil to identify with his new surroundings.
2) A social life permitting the pupil to gradually adjust to the dictates of society and to its prohibitions.
3) A special framework for this youth.
4) A combination of studies, work and social life in order that each pupil should find fulfillment and development in at least one area.
5) An educational framework suited to the pupils' difficulties.
6) The actuality of the village.
7) Physical work.

The waves of oriental immigration brought to Youth Aliyah a different youth population which raised the question whether these educational remedies could meet the new needs.

Opposed to Frankenstein's views (see here item 17) the author states that the latter's approach is too psychological-specific and ignores the social reality by suggesting educating the parents as a condition for education towards agricultural settlements. The parents' position as an authority is destroyed not by Youth Aliyah but by the process of immigration involved in moving from a primitive country to a modern one, which is accompanied at the same time by economic-social problems. To the same degree the author objects to Kafkafi's suggestion (see here item 35) to join the educands within the regular school framework in the kibbutzim. The conditions for "measuring-up" to the local children are not in the immigrant children's favor, neither in their attachment to the kibbutz reality nor in their intellectual fitness.

In spite of his objections the author endorses the dynamism of the enterprise which admits into its broad framework experiments both according to Frankenstein's suggestions and to Kafkafi's.

19. **L'darka Hahinukhit Shel Aliyat Hanoar** (On the Education System of Youth Aliyah). Dapim, 5, 1953, folio 3-4 (52—53). pp. 7—17.

This item is a summary of a discussion held on Youth Aliya, in the wake of Frankenstein's article (see preceding item here), with the participation of the author.

The participants in the discussion praised the stimulation provided by the article in preparing the discussion on Youth Aliyah's system. Most of the participants, however, disagreed with his assumptions and ideas, on the basis of the claim, among others, that his article was not based on an empirical research.

Youth Aliyah had started even before the appearance of the article, on activities in immigrant settlements, as the author suggests in his conclusions, but the speakers were unwilling to accept his suggestion that this activity in immigrant settlements be the only channel through which this population should be streamed into the regular educational frameworks of Youth Aliyah.

Among the arguments voiced in basing this opposition was, for example, the argument that such youth centers in themselves could not create the basis for a rationally balanced opinion on the part of parents in choosing the education system for their children as their economic-social conditions still stand in the way of the creation of a rational personality. The author's demand to base work on the parental agreement was met by two conflicting reactions:

1) This agreement is obtained more effectively not by youth centers in the parents' settlements, but by parents visiting in the educational framework of kibbutz or institutions.
2) Revolt against parents is strong as a source of ideological energy in the present youth population as well.

The author's insistence on basing the work on family treatment (as a precondition to the absorption of the child in the regular framework) was met by two reactions at least:

a) The population of new immigrants outnumbers that of old-timers, and it is impossible to find a sufficient number of suitable family guides.
b) The argument that families of Oriental extraction are well integrated is a myth. Its dissolution began even before its immigration, and there is no doubt that immigration, not Youth Aliyah, merely widened this disintegration.

20. FRANKENSTEIN, K. **Lishelat Aliyat Hanoar V'ḥinukh Haolim Hatzeirim** (The Problem of "Youth Aliyah and the Education of the Young Immigrants"). Dapim, 5, 1954, folio 5—6 (53-54). pp. 30—36.

Following the discussion on Youth Aliyah's education system (see preceding item) and Joseph Rappaport's article (see item 18), which was written, inter alia, as a reaction to the author's former article (item 17, here) the author attempts to clarify some misunderstandings:

a) Nonfamily education of adolescents can succeed if some autonomy was already formed into their character in a former stage of their lives. Study, observation and personal contact brought the author to the conclusion that Oriental families develop in their children heteronomy and rigidity (rather than autonomy and flexibility). This fact necessarily causes the child to interpret the values of the absorbing culture by relating them inappropriately to the cultural patterns of his country of origin.

To the argument that his article lacks an empiric basis, the author retorts that it is no longer necessary to prove the connection between

a lack of comparative autonomy and an ambivalent fettering to the family (no matter how negative the family is), the author agrees that Youth Aliyah must organize a comprehensive study on the occurrences among its pupils, graduates and dropouts, and he draws up a sketch of the questions to be asked in this study.

b) The author accuses his opponents of over-adherence to the educational philosophy of Youth Aliyah (education towards settlement) even if this philosophy is opposed to the needs of the present mass of immigrants.

c) His suggestion, in his previous article, that Youth Aliyah act in immigrant centers in order to attain their agreement, is based on the assumption that a person passing from "primitive" conditions to "Western" conditions is entitled to be allowed to keep his identity in the midst of the meaningful process of changes. This principle can develop a certain amount of autonomy in the parents' character, and consequently in the adolescents' character.

In conclusion, the author states that the boy's going to the kibbutz is positive so long as it is not an expression of effective escape or ambivalent negation of his home. The guides' attempt to take advantage of this negation for educational purposes will not succeed because the regressive power hidden in the ambivalent feelings, surpasses that of a conscious decision which is not autonomous.

21. L'ḥizuk Shituf Hapeula bein Aliyat Hanoar V'yishuvei Hapoalim (Towards Strengthening the Partnership Between Youth Aliyah and the Workers' Settlement). Dapim, 5, 1959, folio 5—6 (54—55). pp. 9—25.

On the occasion of Youth Aliyah's twentieth anniversary, a discussion was held between its workers and the leaders of the kibbutz movement; part of the discussion is summarized in this article.

The head of the Youth Aliyah department reviewed the existing situation, and raised a series of problems involved in the partnership between the enterprise and the kibbutz movement:

a) Youth Aliyah sees the necessity of giving agricultural education a more specific character, in order to enhance its attraction for the youth. The author argues that the kibbutzim do not participate enough in this.

b) The speaker raised the question on the extent of conflict between the kibbutz population, which is mostly of European origin, and the youth, who are mostly of Oriental origin. What are the ways of solving this conflict?

Some participants of the discussion admitted that the kibbutz is tired of years of youth absorption. Every couple of years the kibbutz absorbs a new youth group, and the psychological readiness towards their absorption means, for instance, a readiness to endure expressions of the boy's aggression. This group demanded an early selection of the youth coming to the kibbutz, via early education in an institution, etc., or via more removals of youth groups to younger settlements, who have not as yet been fatigued with them. Others opposed to this commented on the fact that precisely during the past years, even in older settlements there

has been a renewed psychological readiness, despite the difficulties, towards absorption efforts.

c) The guide's educational level must be higher today — according to the head of the department — than in the past, but the situation according to him is just the opposite thereof. One member responded to this agreement by stating that the guide's total devotion is a much more essential prerequisite than his education. It is this devotion, however, which also accounts for the fact of the guide's short duration at their job, a matter on which the department head called for greater attention.

d) The head of the department warned the kibbutz movements against haste in "joining," and following this one of the speakers suggested a new type of joining, namely completion, that is: every youth group, after finishing its period of education, is designated to join the settlement in which it was educated. This definite designation can aid in directing the psychological attitude both of the educands and of the absorbing society during their educational absorption. The success of this plan depends on an arrangement to be found with the army, that army service should not sever the ties formed between the youth and its respective settlement.

A reaction was also heard at the discussion, against Frankenstein's claim (see item 17 here) that the child should not be severed from his family. One of the participants, who does not deal with Youth Aliyah but with the absorption of new immigrants, argued that at present many parents have arrived at the conclusion that they are unable to educate the child at home, and there is a great demand on their part for the absorption of their child in the educational framework of Youth Aliyah.

22. ETTINGER, ALIZA. **Ḥinukh Haprat Baḥevra** (The Education of the Individual in Society). Dapim, 6, 1955, folio 3—4 (60—61). pp. 5—6.

The authoress, a veteran guide in Youth Aliyah, makes several comparisons between youth absorbed from Europe during the enterprise's first years, and youth of oriental origin, absorbed during recent years:

1) Most of the pupils in the past belonged to youth movements, and were familiar with and accepted the social framework as a determining factor in their lives. This is not the case with the present groups, and it is only as a result of the joint living together that the new group crystallizes.

2) In the past the youth group showed opposition to "loners" but all its members showed interest in evenings free of an organized program. Nowadays "loners" are unknown, and a free evening is considered boring. The guides endeavor, therefore, to educate the child to make use of his free hours, for example: via a weekly review by the educands (in turn) of books they have read.

3) In the past, physical labor was a goal per se and an ideal for both guide and pupils. Nowadays, it is necessary to see to it that each pupil is fitted with a specific agricultural occupation in which he will find satisfaction, and this amidst a careful regulation of

the agricultural branches: that a ridiculous situation should not arise whereby all the boys work on tractors.

4) In the past, girls from the beginning, enjoyed equal status and rights. Today, this is arrived at only after continuous, arduous work by the guides. This is achieved by educational equality and encouraging girls to accept tasks while the guide with a supervising eye stands beside her.

23. YITZHAKI, PELAH. Shearim Petuhim (Open Gates). Sifriat Hapoalim, 1968. 130 pp.

This book consists of a collection of 25 articles, recorded by the author as a youth guide and supervisor. The articles are anecdotal, in the main about two groups: one of European origin after the Holocaust and one — of Iraqi origin. Two of these articles are described here:

1) Of a sin they did not commit (pp. 17—25). Like most of her girl-friends, Carmela was sent to Youth Aliyah by her parents — who lived in a tent in a transit camp (ma'abarah) — with the one clear intent of reducing the congestion in the tent. The girl — about 14 years old — was absorbed relatively easily into the kibbutz. She had difficulties in her studies, but received it without tension. Her attitude to the babies she cared for and to her friends in the group were excellent.
   She returned two days late from her first vacation. It was ascertained that the difference between her good living conditions in the kibbutz to the hard living conditions in the family (including her sister, younger than her by two years), caused in her a strong guilt complex.
   When going on another vacation, one of the guides accompanied her. By chance her knapsack opened and from it fell toys taken from the childrens' home at the kibbutz, apparently meant to be brought to her younger brothers. In spite of the fact that the guide did not regard it as robbery, and even helped her to repack her knapsack — the girl did not return from her vacation.
   After a week the guide went to the ma'abarah. The description of the living conditions there is shocking. The mother explained that she was not holding the child back from returning to the kibbutz. In a personal conversation with the girl, the guide explained that the "robbery" remained a secret between them, and the girl returned to the kibbutz.
   To sum up, the author arrives at the conclusion that as the pupils' living conditions improve, their guilt complex becomes stronger towards their family, which remains in demoralizing conditions.
2) A lesson in my apartment (pp. 103—105). After several weeks of teaching Hebrew, the teacher invited the group to a lesson in her own apartment, in order to break the monotony of a foreign language lesson. After light refreshments, the boys were asked to peruse their teacher's library, for three hours, to give a written description of one (or more) books selected, from the point of view of bibliography and to attempt to understand its contents. The pupils were amazed to find how much their Hebrew had progressed and

this served, naturally, as an incentive for further progress: from then on, they asked for Hebrew books for free reading, etc. The atmosphere in the house was delightful and the summary done in class continued even after supper, as none wanted to forego the reading of his summary.

KIBBUTZ TRAINING

24. NEḤEMIA (Tel Yoseph). **Hanoar Baḥevra Hakibbutzit** (Youth in Kibbutz Society). Alim, internal newspaper of the Association of Youth Aliyah Leaders, July 1938. pp. 13—15.

German education—marked by its pronounced formal manners — is quite conspicuous among the youth coming to Israel from Germany. These manners undergo similar changes as those which take place in the realm of general values. On the one hand, the youth begins to identify himself with the place and sees it as his home. On the other hand, for every one of his own warped attitudes he finds support in adult behavior. The writer warns kibbutz members that adult behavioral patterns find their "mirror" in the behavior exhibited by the youth.

25. ḤABAS, BRACHA (ed.). **Sefer Aliyat Hanoar** (The Youth Aliyah Book). The Central Office for the Settlement of German Jews in Israel, Youth Immigration Department, attached to the Jewish Agency for Israel, Jerusalem, 1940, 504 pp.

Published as a first summary report of the Youth Aliyah Department, this volume appeared on the 80th birthday of Henrietta Szold, who headed the organization from its inception till her death in 1945. It covers the period of the first seven years of the organization. Among the sections of the book are: chronicles of Youth Aliyah; the first youth group; in the tracks of a turbulent diaspora; from youth leaders' conventions; youth relates; from the guides' notebooks; in the context of education and learning. From the last section several articles are reviewed below.

26. LEHMAN, Z. Education Geared to Rural Living in Israel (pp. 252—256).

1) Youth absorbed by the Youth Aliyah Department are transferred from an urban life to a rural life, but the education given even in the country is based on a reading culture (on a culture of book reading). The author maintains that a working man, especially in the conditions of moving from city to country is incapable of a quiet study of books. Thus it is necessary to prepare him for a cultural life not connected to reading but to other art forms. The author deals with music, dance, and arts and crafts and in these three he emphasizes creative and not merely passive absorption.

27. GREENBAUM, BENJAMIN. The Essence of National Education (pp. 200—263).

2) Youths coming to the Youth Aliyah Department are products of German culture, who have absorbed crumbs of Jewish culture in the Jewish Youth movements in Germany. After several months of training in Palestine they find that the essence of their training is acculturization. Suddenly they begin to see their stay in Palestine as a transition period until the Nazi government is dispersed in Germany. The author calls on the guides to avoid suppressing this resistance, and to demonstrate patience towards it. The crisis will pass if the guide, in addition to accepting this resistance, continues to broaden the youth's general knowledge (not only Jewish) by acquainting him with nature and his surroundings, and especially with the unceasing Zionist struggle to renew the life of the people in their ancient homeland.

28. PERLA, DAVID. On Problems of Education (pp. 264—268).

3) The youths' training period in the kibbutz is two years and the guide is confronted with a choice of either a superficial study of much material or a deeper study of less material. The author recommends the second alternative, despite the guide's difficulties in having to consciously forego part of the study material. As a criterion for the selection of the material, the author suggests the Socialist-Zionist ideology. In accordance with this criterion, for example in the study of history, a deep study of the French Revolution, together with the principles of political economy, and a survey of the history of governments will suffice. From the Zionist standpoint, the youths' national pride, which has been badly hit by Nazi persecution, must be strengthened. Thus, according to the author, Jewish studies must be commenced from the very first day, in spite of the fact that during the first period studies are not conducted in Hebrew.
The maturity of the student, and his bitter experiences in Germany, necessitate — according to the author — a continuation of teaching all courses in German, parallel to the study of Hebrew. The study of Hebrew alone cannot supply the answer to the youths' needs in this period, important to him for his adaptation to the life of the country.
The author attaches special importance to the regularization of studies. He warns against frequent changes in the course of studies which are liable to decrease the youths' desire for study, especially in the cases of those who came to Israel not from the school-bench, but from a life of work.
The author demonstrated in detail his suggestion in the field of history in an article in "Alim" B, 1940. pp. 6—14.

29. SVERAI, S. Training for Work and Agriculture (pp. 257—259).

4) Youth Aliyah pupils work in two types of work: unskilled and vocational. The youngsters turn to vocational work and try to avoid the unskilled. The attitude shown by the older kibbutz members strengthens this prejudice. The author calls for a change of approach towards unskilled labor.

This type of work is useful in training youth towards labor in general and in developing the general qualities of the working man, e. g.: patience, diligence, dexterity and endeavor.
In order to attain this end, the kibbutzim must give this work the directive character of guidance and supervision reports and the reaching of conclusions.
The author also demands that the heads of vocational branches should give systematic courses in various branches of agriculture and not be content with the training undergone by the boys in their branch alone.

30. Regulations: a) Training of Children and Youth Aliyah educands. b) Educational activities of Youth Aliyah Groups. 2nd edition. The Jewish Agency of Israel, Department of Youth Immigration, Jerusalem, 1949. 54 pp.

Developed over a considerable period of time and based upon much cumulative experience, these regulations bind all units involved in work of the organization: the departmental administration, settlements or institutions, the teacher and student body. There are four chapters in the first section:

1) Preparations for accepting children and youth, describes the conditions under which the department sanctions the admission of youth groups to certain settlements.
2) On the admission of trainees: the activities to be implemented at the time of admission.
3) During the period of training: includes different administrative directives
4) At the conclusion: same as above.

The second section deals with:

1) The personnel, their working conditions and their training.
2) The Kibbutz Youth Committee — on behalf of the kibbutz — whose function it is to keep informed of developments within the youth group.
3) The Youth Aliyah system is based on work, society and studies. Each of the above is detailed in the regulations. In the section dealing with education, the curriculum is described, in accordance with the number of hours at the disposal of the group in their two years of training (1914 study hours).

31. REINHOLD, HANOCH. Noar Bone Beito (Youth Builds its Home). Am Oved, Tel Aviv, 1953. 252 pp.

Chapter I of the book (Child and Youth Immigration, pp. 13—58) is dedicated to a general survey of the enterprise, its history (see here, item 5), its problems and the population characteristics of its educands from the point of view of: the group's membership figures, the sex composition, age, health, origin and past, education and youth movement.

In Chapter II (Educative Settlement, pp. 59—87), the author (this work constitutes his doctorate) describes the inter-relationship developed between the immigrant youths and the kibbutzim within whose framework they were absorbed. Characteristic of these relations is the emphasis on the informal education within kibbutz life, on one hand the youths show readiness to adjust to the kibbutz cultural life, but on the other hand — disappointment at the difference between the idealistic idea abroad of the kibbutz, and the less idealistic reality. Only the later groups found their own age-groups at the place of learning. This confrontation sometimes aroused questions of a bias favoring the local youths; yet it was impossible to eliminate entirely because of the difference between the groups (youth whose mother-tongue is Hebrew versus youth acquiring the language during adolescence, etc.). A special section deals with the youths' work which in the main constitutes education towards physical labor; although the author deals also with the question of specific vocational training.
Chapter III (Guides and Guidance, pp. 88—129) deals with the informal character of the guide at the beginning of the enterprise. The guide (whose previous occupation was not in education) at times, is one of the members of the kibbutz, who — as a result of the kibbutz membership meeting — was delegated to this role. This informal character usually helped the openness of the guide, and in his relative success in creating ties with the youth in spite of the fact that in this area too, there existed a gap between the guide-image held by the youth in its experience in youth movements abroad, with their image of adult guides in the kibbutz. The last section in this chapter deals with the question of studies in the youth group which is taught by the guide in addition to his duties as the group guide. Experiences in drawing up a study program are surveyed; conflicting testimonies of the youths' attitude to his studies, and the contribution of education to understanding life in the land of Israel are discussed.
Chapter IV. (The Youth Group, pp. 130—227)* deals with the three stages in the youth group's development:

a) Adjustment, with its progress and regress, against a background of instability typical of adolescents in Western civilization, more acute in this instance because of immigration from one culture to another.
b) Cohesion in which self-governing institutions of the youths truly begin to function independently. The author deals with the sociology of the group in this period and ends with a discussion of sex education.
c) Crystallization of the group into a "garin" ("nucleus" group) prepared to establish a new kibbutz settlement (together with other units) or to join an existing kibbutz as an equal member.

The author, in analyzing the difficulties of this stage, presents, among other things, detailed minutes (pp. 202—206), of a "definition targeted conversation" held in certain youth groups at this stage of the development.

* A shortened version of Chapter IV of "Youth Builds its Home" appears in English in: "Between Past and Future," Karl Frankenstein (ed.), Szold Foundation for Child and Youth Welfare, Jerusalem, 1953, pp. 215—247.

The book's supplements include a description of "youth newspapers," statistical data, a list of absorption places, figures on its educands, and bibliography.

32. ADAR, ZVI. **Hahashqafa Hahinukhit shel "Aliyat Hanoar"** (The Educational Outlook of "Youth Aliyah"). Megamot 'D' 1953. pp. 322—348.

Following Hanoch Reinhold's book "Noar Bone Beito", i. e., "Youth Builds its Home," which was reviewed in several items of this special section (see item 31), the author establishes that there are two leading aspects of Youth Aliyah education.

1) Education geared towards adjustment (to the existing kibbutz society).
2) Religious education towards belief in the moral supremacy of this society. In the latter item (though not in the former), the "Israelization" of Youth Immigration youngsters differs from the accepted pattern of Americanization in American society (a further difference lies in the fact that Americanization was aimed at the whole family, while Youth Aliyah during its first period, dealt with youth either separated from the parents or orphaned).

The religious character of the movement endowed it with a great strength and enabled it to achieve much from the point of view of its main purpose. The author, however, considers that Youth Aliyah's achievements were obtained at a high price: the waiving of both individual education, and development of the critical faculties. The author supports this contention with detailed examples, taken from Reinold's book, about the social pressures exerted on the boys towards the end of their training period, to join the "garin" (nucleus) unit and to assimilate into an existing settlement or to set up a new communal settlement.

33. ADAR, ZVI. **Hamadrikh** (The Guide). Educational Outlook of Youth Aliyah, Megamot 'D' 1953. pp. 334—337.

The youth group guide in the kibbutz is a member of the kibbutz settlement chosen by the local assembly, to whom he reports on the progress of his work, from time to time. This fact constitutes part of Youth Aliyah's general policy, whose education is based on the principle of the "educative environment." In order to preserve this principle, guides endeavored to join their pupils during the latter's work hours on the kibbutz farm. The kibbutz also saw to it that a guide who had finished a youth group's education did not go on to educate a new group without first passing through an intermediate stage as a regular kibbutz member.

Though engaged also in teaching, the youth leader regards his main work as that of providing guidance. In contrast to the modern educational guide, who deals with problems, the guide in Youth Aliyah is engaged in cultivating the group, leading it towards the attainment of its integration into the life of the kibbutz movement.

His simultaneous employment in both guidance and teaching is not professional. Only 30% of Youth Aliyah guides (during its first years) finished the movement's seminars. His educational world is built, therefore, on the social world outlook of the kibbutz, and it is no wonder that he subordinates the educational program to the attainment of the chief goal.

34. ADAR, ZVI. Avoda (Work). From the "Educational Outlook of Youth Immigration," Megamot 'D', 1953. pp. 343–345.

Though contrary to what is customary in ethical education — which tries to postpone the pupil's entrance into a working life — youth in Youth Aliyah spends the first part of each day in physical labor. The author counters the proposition that "youth engagement in labor enriches his studies" and points out that contrary to the philosophy of the activity school, labor is not a central method in Youth Aliyah, but an independent, absolute value in the pupils' lives.
By placing work hours during the first part of the day, when the youth is at the height of psychological awareness, Youth Aliyah expresses the Socialist-Zionist world outlook of the kibbutz movement concerning the value of physical labor in the creation of a new type of Jew in Israel. The author finds the most extreme expression of this attitude in the idealization of "manual labor" as an expression of "work for its own sake" and for the purpose of meeting the needs of Israeli society. The author is convinced that the real reason for this idealization lies in the suspicion that pure vocational education (even in the field of agriculture) will facilitate the pupil's detachment from the main goal of the movement: integration in the life of the kibbutz settlement.

35. KAFKAFI, ITZHAK. L'darkhei Qlita Hadashot (On New Ways of Absorption). Mibifnim, yr 16, 1952–53. pp. 260–269.

The subject of this item departs from the area of education, but its contents are connected, for the most part, to Youth Aliyah.
The essence of this topic deals with the following question: The State of Israel is in the throes of mass immigration absorption; the kibbutzim need more members for their very existence, and see in immigrant absorption one of their ideological tasks. Despite this, it is clear that whole immigrant families will not turn to the kibbutz, because of the strangeness of collective life. Even in the past, those who turned to the kibbutz were mostly youngsters (and not families) who received ideological education both abroad and in this country.
At the same time, those same families are troubled by the hardships of earning a living and are ready to be assisted by kibbutz absorption of some of their children in the Youth Aliyah framework.
For the efficiency of this absorption, the author suggests a change of the existing framework. Until now the youths always had different educational conditions than settlement-born children; for example — the youth worked in the mornings, while the native children — in the afternoon. Instead of this arrangement, the author suggests, according

to the opinion of the central institutions of Hakibbutz Hameuhad one of the three main kibbutz movements, that from hereon, the youth will be absorbed under the same conditions as the settlement children, namely: the youths will integrate in the regular classes and social life of the settlement youth. This, according to the author, will increase the youths' feeling of belonging to the kibbutz and so will increase the chances of their choosing to remain as members of the kibbutz at the end of their training.
Practically speaking, the author suggests directing a Youth Aliyah children's group (whose ages are low) to older settlements which have large schools, and the youth groups (which are older) to younger settlements; even if there are not the same age-groups in these settlements — the youth will be considered as pupils at school, and the appeal of a young settlement will raise the youth's self esteem, and give them the feeling that they are contributing in a real way to the economy of the new settlement.

36. Y. D. **Hakhakha Niqlot?** (Shall we Absorb in this Way?). Igeret Lahaverim, No. 62, January 22, 1953.

Two facts — poor accommodation and difficulties in work and clothing— drawn from two different kibbutzim and attesting to an attitude of contempt on the part of local institutions toward absorbing "youth groups," are noted by a guide whose task it is to visit kibbutzim and examine the problems of "youth groups."
This state of affairs caused a dropout of 12 youngsters out of thirty after a two-months stay in one of the two kibbutzim. At the other place there are other immigrant groups which enjoy a more positive attitude on the part of the local institutions.

37. **Hatzmada** (Linkage) — a discussion. Dapim, 6, issue 1—2 (58-59), January 1955. pp. 3—16.

Most of the material constitutes minutes of a discussion held at the Department's initiative and with the participation of 50 functionaries in the enterprise. The problem discussed: linkage (see here the previous item by Kafkafi).
Guidelines raised in the discussion were published by the executive and addressed to the absorption settlements.
Linkage will continue to be an experimental form in the framework of Youth Aliyah — only in 4-year groups. Preparation towards linking will be made from the second year only, and linkage itself will be made in the third year on the preliminary assumption that if it fails, it would be canceled in the fourth year.
In issue 3— 4 (76-77) of year 8 (1957) pp. 30-43, minutes of a second discussion on the same subject are published. The discussion was based on experience gained since the period of the previous discussion. In the light of failures discovered in several places (as a result of the disparity between the local children and Youth Aliyah children) it was

concluded that the conditions for sanctioning linkage must be made stricter. Thus, for example, it was decided to forbid "total linkage" (namely, abolishment of any special framework for Youth Aliyah educands in the settlement). The most reasonable condition for sanctioning "linkage" is that the Youth Aliyah educands' study capabilities be equal to those of the local youth, but even then it is necessary to maintain a special social framework.

38. GOLAN, REUVEN. Qlitat Olim Tzeirim B'mishqei Hahityashvut (The Absorption of Young Immigrants in Settlements). Dapim, 7 (mistakenly recorded "year 6" on the cover page), 1955, folio 3—4 (64—65). pp. 4—7.

Youth Aliyah dealt mainly with the 12—16 year age group, of whom most continued another two years, after their educational training, as "garinim" (nuclei) in agricultural settlements, and even entered the army at 18 as a crystallized unit. Four years before this article was written, a young immigrants division was opened in Youth Aliyah, destined to deal with the 16—18 year age group, after it was found that immigrants of this age group had no one to direct their absorption in settlements.

This youth came, for the most part, from the lower levels of Moroccan Jews; illiterate, addicted to aggression and negatively oriented towards work.

These youth groups studied less in comparison to regular youth groups, and this was one of the factors for the setting up of a special division, on the assumption that the cost of their upkeep would be mainly covered by their work in the settlement. This assumption was proved wrong in the light of the youths' negative basic orientation to work, and with the writing of this article, it was decided to cancel this division, and to treat the elder groups within the general framework.

Within the framework of the division, a fund to help parents was established, to ease the financial straits of the youths' families. Besides the absorbing settlements and Youth Aliyah, governmental and public agencies also participated in the fund. The fund now serves parents of children in the regular framework of Youth Aliyah.

39. SKVORAI, RACHEL. Qeren Haezra Lahanikhei Aliyat Hanoar Bameshaqim (A Fund for Aiding Youth Immigration Pupils in Settlements). Dapim, 8, 1957, folio 7—8. pp. 80—81.

After two and a half years of its existence, the assistance fund was surveyed and the following conclusions were reached: the fund aided guides included in the survey to combat pupil dropout. Only 28% of the funds' recipients — despite the aid received — left the framework before the end of training.

Not satisfied with the aid available from the assistance fund only, some of the groups established a small agricultural project (e. g., peanut farm) whose income was also dedicated to this purpose; all the youths, including those whose families did not benefit from the assistance fund, took part in the project.

40. AMIR, YEHUDA. Bnei Kibbutzim B'Zahal (Kibbutz Members in the Israeli Defence Forces). Megamot 15, 1967. pp. 250—258.

This survey set out to determine whether kibbutz members were better soldiers than others, and whether this is evident in their basic data at their army recruitment time.
From our point of view, it is necessary to mention that the said population was compared with two populations: a) "kibbutz trainees"— soldiers living in the kibbutz before their enlistment and who arrived there between the ages of 10—16. b) all other soldiers, called here "others".
"Kibbutz trainees are described by the author as youth who, before coming to the kibbutz, were educationally deprived and most of whom were referred to the kibbutz by Youth Aliyah. In two aspects, these youths surpassed the general army population: in their personal adaptation to the army framework (on the basis of an interview taken during enlistment), and in the degree of voluntarism (on the basis of their volunteering for "fighting" units as opposed to service units). These results, according to the author, point at the influence of kibbutz life on youth absorbed into it after the age of ten. The "kibbutz trainees" were found to be in an intermediate stage between kibbutz members (found to be superior) and the "other" population with the same educational level and knowledge of Hebrew. Kibbutz trainees were compared with the "others" in intelligence, in fitness, for commanding roles, and in success in officer training courses. (In the last age group the percentage of those succeeding in officer training sources among "kibbutz trainees" surpasses even the "kibbutz members" but this superiority is statistically meaningless).

CURRICULA

41. Tokhnit Limud Yediat Haaretz B'hevrat Hanoar Haoleh (Geography Curriculum for Immigrant Youth Groups). Organizational Board of Guides for Youth Aliyah Department, 1939. 22 pp. (Stencil).

The aim of the curriculum is to inspire foreign youth with a love for their homeland, the pioneering spirit, and with a readiness to continue in the settlement venture, which is still in its inception. There are two sections to the curriculum:

a) The various regions of the country; in each region a detailed account of all problems facing that region, and at the end of each region, a bibliography, both for pupils and for guides.
b) Chapters summarizing nine subjects among which are: borders, climate, plant and animal life.

In the preface the authors stress that this curriculum constitutes a recommendation and aid for the guide and is not compulsory; several accepted techniques are recommended, e. g.: map usage, excursions and hikes, newspapers and mainly — the Bible.

42. GOLAN, SAMUEL. **Lishelot Hahinukh Hamini B'hevrot Hanoar** (On the Problems of Sex Education Among Youth Groups). Alim, 5, 1940. pp. 4—12.

After describing the general background of the topic under discussion in our culture, the author notes the special conditions of immigrant youth: his separation from his home, his clash with new conditions of life, his rebellion against the laws which operated in his former environment.
In contrast to educators in the city, the Youth Aliyah guide cannot evade this duty of providing sex education, as the contact between the youths and himself is stronger than in formal educational institutions.
A year before the article was written, a seminar was held for youth leaders on this subject. Despite this, some guides were still reluctant — not a very surprising phenomenon — to assume this task. The author nevertheless recommends continuing the attempt to bring the society of youth leaders closer to this task.
The goal is to bring the guide to a less affective attitude towards the subject. In the author's opinion, the guide's approach should be scientific. An effective lecture on the subject may cause several pupils on their own to turn to the guide for a discussion of personal problems. In other cases the guide must show initiative, but even in that case the author warns against mere preaching of morals, and this precisely in consideration of the guide's moral views.

43. **Al Horaat Sifrut Ivrit Hadasha** (On the Teaching of New Hebrew Literature). Alim, 7, folio A-B, September 1948. pp. 20-25.

The large wave of immigration which began with the establishment of the State (four months before publication of this item), resulted in a reduction of the training period in the Youth Aliyah, from two years to a year and a half. Suggested herein, in accordance with this time framework, are lines for a curriculum in teaching literature.
The curriculum is built on three steps: a) an intermediary step between language study (for youth who do not know Hebrew) and actual teaching of literature, b) study of literature, c) study of literature for those taking an extensive program.
Mention should be made on the comment that there is no necessity in teaching according to a chronological order of writers and works.
A suggestion presenting the division of the time dedicated to teaching the subject, appears after the curriculum. Attached to the curriculum (pp. 26—27) is a translation of notes concerning the study of literature from the book: Education in the Free Society, Harvard University, Cambridge, Mass.

44. FEUCHTWANGER, JOSEPH. Tokhnit L'limudei Teva V'haklaut Klalit L'hevrot Hanoar (Science and General Agricultural Curriculum for Youth Groups). The Jewish Agency for Israel, Youth Aliyah Department, Jerusalem, 1956. 165 pp.

The aim of this curriculum is to suggest to teachers a system of teaching the natural sciences which will serve as a basis for the understanding of agriculture. Based on the supposition that the pupil remains within the framework of Youth Aliyah for a period of three years, a curriculum of 360 lessons is suggested (with a possibility of broadening it to 520 lessons in a four year group).
About 100 lessons are devoted to inanimate nature (physics, chemistry) and 260 lessons to the live sciences (biology, zoology, botany). The program recommends one teacher for the subject, and advises him to exploit every opportunity of connecting teaching to agriculture.
The program includes 10 chapters, each suggesting an outline divided up according to the number of lessons (for the reduced curriculum of 300 lessons). A list of teacher handbooks and references appears at the end of each lesson.
The book concludes with four supplements: six suggestions for courses, suggestions for talks with the youth leaders; laboratory tools and materials, 120 books for teacher and pupil.

45. Tokhnit Limudim Vtadrikh Didakti (L'hevra Arba Shnatit Bashana Harishona). Study Curriculum and Didactic Briefing (for a 4 year group in the 1st year)). The Jewish Agency for Israel, Youth Aliyah Department Tel-Aviv, 1958. 187 pp.

The educational curricula released by the Youth Aliyah Department in previous years were aimed at the 15—16 year age group which studied 9— 10 years in Europe. The new curriculum is aimed at a different pupil population: 12—14 year age group, whose origin is the Islamic countries and whose educational level is 2nd — 4th grade. The program set out for the first school year is a minimum of education constituting the basis for the pupil's education in his ensuing three years within the framework of the enterprise. The program is also designed to suggest economical and appropriate methods for their age and mentality in order to attain the above-mentioned goal.
The body of the program:

a) Hebrew educational program (pp. 31—119).
This program is divided into three progressive levels of difficulty, in each level four chapters: reading, writing and spelling, expression, and correct usage of language. Each chapter contains a list of suggested achievements, and detailed suggestions for their attainment, several examples of lessons are given.
The curriculum concludes with five supplements: words in teaching spelling, abbreviations, educational games, reading material for pupils, educational reference books.

b) Bible teaching program (pp. 120—130). Only after the pupils have attained mastery in reading Hebrew, can the guide begin teaching

Bible, taking into account that this subject is studied in emphasis even by pupils lacking in education, and it is possible that many of their frustrations are connected with this subject. The guide must find schemes suitable to the character of his pupils (and his own character) in order to make the subject appeal to the students.

The program itself includes 4 example lessons, several chapters dealing with their content, and the emphasis to be placed in teaching them.

c) Program for teaching mathematics (pp. 131—154).
The program is based on the assumption that these pupils have rich experience in numbers (e. g., buying and selling) and the lessons are designed to bring them to a formalization, systematization and to a broadening of their mathematical world. There are seven chapters of the program (addition and substraction in the hundreds, as a review; multiplication and division (as above); addition and subtraction in the 1,000's; the same in multiplication and division, the ten-thousands, the decimal system and simple fractions).
In each chapter are detailed suggestions of progressive levels of difficulty. For example, the first chapter suggests 28 levels, the third chapter — 36, the fourth — 34, etc.
Didactic instructions and bibliographical suggestions for pupil and teacher conclude the program.

d) A teaching program for the subject: Habitation. According to the preface (pp. 11—12) the program suggests dividing the lessons into two parts, a) courses (the above-mentioned plus sport and music) b) "general study" according to "subjects". These subjects include aspects of language, geography, history, citizenship and science. Five subjects are suggested: 1) the farm and its surroundings, 2) habitation or food or wearing apparel, 3) transportation or the post, 4) water, 5) Israeli landscape. The publication is meant to put out anthologies which will help the guide in working out the above-mentioned subjects in the program before us (pp. 155—172).
An example of a program is given of only one subject: habitation.
The five chapters of the subject are: dwellings in the settlement; builders at their work; a history of habitation, present habitation; housing projects and planning in Israel. A detailed bibliography is also included for pupil and teacher together with suggestions for pupil participation in independent work within the framework of the subject.

The last two chapters of the plan suggest directives for "observing seasonal occurences" (pp. 173—180) and "formation of habits for map reading" (pp. 181—187).

SPECIAL FRAMEWORKS

I. Problem Children

46. HERMAN, ZENA. Luzia hi Leah (Luzia is Leah). In: Step to Youth Aliyah. Jerusalem, 1949. (Stencil).

This is a report on an individual case: A Jewish woman, having survived World War II in Poland, had to leave her two-year-old daughter with an organization which was to bring her to Israel. When the mother reached Israel two years later after wandering through Europe, she applied to the Youth Aliyah asking for her four-year-old daughter named Luzia. It took a long search through files and institutions to find out that the girl's name had been changed to LEAH and the happy parents were planning to take her home as soon as they would settle down and find work.

47. KLEBANOV, SHULAMIT. Shiqum Noar Oleh Bamador L'ripui Pedagogi (The Rehabilitation of Immigrant Youth in the Pedagogical Therapy Section). Dapim, 6, folio 1—2 (58—59). January 1955. pp. 23—24.

From 1948—1951 (the years of large immigration) five institutions of special education were activated within the framework of Youth Aliyah. Experience gathered showed that disturbed youths aged 16—17 were unable to respond to therapy in the framework of existing institutions, and so it was decided to refer them to urban and country apprentice homes, and to foster families. These youths, and those caring for them in the apprentice homes and in families, were all under the supervision and training of the professional workers in the pedagogical therapy section of the department. Youth Aliyah institutions for special training, from then on were exclusively destined for the younger age groups, and the list describes the division's intentions on the building of these institutions: individual learning in small classes, teaching, training in special education, employment of pupils for both therapeutical lives and for training them for their future lives. Social workers — to accompany the children to the institutions and to return with them to reality — will be also made available to the institutions.

48. MAROM, HANAN. Gormei Ḥinukh B'hevrot Hanoar Haole (Educative Factors in Immigrant Youth Groups). Ofakim, yr. 14, 1960. Issue 3—4. pp. 313—334.

During the period in which the article was written, the "black sheep" of the family were turned over to "Youth Aliyah" (by parents and social services). The author (who attempts to summarize personal impressions as a guide together with interviews and questionnaires, a year after he stopped working with youth) notes that in 4 years,

80 educands passed through the framework of the group studied. Only eighteen of them are still continuing in another kibbutz within the framework of Youth Aliyah. From among the 64 pupils statistically reviewed, 27 were found to have defective family conditions, 14 whose parents are limited, 19 whose mental level was below average, and about 50 children showed signs of mental disturbance and abandonment (e.g., bed wetting, physical retardation, trials in youth courts).
The author lists several causes which precluded the guide from removing pupils despite the signs of strong mental disturbance, after a long description (based on professional literature) of the causes of the appearance of psychological disturbances. A special chapter is devoted to the problem of aggression, again based on the background accepted in professional literature, with the addition of the special factors to youth in Youth Aliyah (e. g.: feeling of "rejection" by family).
The last chapter deals with the identification problems of immigrant youths, who find difficulty in viewing their parents as models for identification. After the author describes substitutes in the city for this youth he discusses the problem in the kibbutz framework. The description of the reality in this area is rather complicated: there are instances when the guide succeeds, in part, to serve as an identification model and at other times it is other adults in the kibbutz (who are not formally engaged in education) who attain this.
Despite this depressing description, the author believes that although the guides never pretended to be therapists, an improvement was noted in most of the pupils even though they did not finish their studies in the framework. This was corroborated on the basis of the intuitive impressions of probation officers and social workers who did the follow-up studies of dropouts.

49. SHALEM, RAN. Hahakhvana Haindividualit Ba'aliyat Hanoar (Individual Direction in Youth Aliyah). Dapim, 12, 1961, Folio 1—5 (117—121). pp. 7—11.

About a year before publication of this article, an attempt was made to direct isolated pupils of Youth Aliyah to various frameworks of vocational education. The list describes seven pupil motives in this direction, which in most cases is aimed at enabling the pupil to attain economic independence. Although there is one category which deals with pupils intending to continue as members of kibbutzim, even though they desire a specific vocational training in order to strengthen their feeling that they choose the kibbutz of their own free will and not from lack of choice.
Other types are the nonsocial, orphans and "living" orphans (whose contact with their parents was severed because diplomatic relations do not exist between Israel and their country of origin, e. g.: Morocco), physically handicapped, etc.
The pupil who is a candidate for such direction is referred by his educational supervisor to the division of personal guidance, and there, consulting the pupil, as guidance program is set-up and the pupil

himself executes the program. Only in the case of pupil failure (and most of the pupils did not fail) does the division actively intrude into the management of the pupil.
The list includes a detailed report on the places to which 177 pupils were referred, as well as a description of the follow-up done by the section of the pupil's progress even after his absorption in his new framework.

50. LEHRER, RAHEL. Kitot Mekhinot B'ramat Hadassah (Preparatory Classes at "Ramat Hadassah"). Dapim, 13, 1962, winter issue (unnumbered). pp. 10—13.

Since the State's establishment, the absorption section of Youth Aliyah has been forced to reject thousands of applications of pupils found to be retarded educationally, and who could not be helped in the state educational framework.
A year before publication of this article, Youth Aliyah started to deal with this problem by establishing preparatory classes in the classification camp "Ramat Hadassah" (Hadassah Hill). The article describes in detail how these classes were established and operated; among other things it should also be mentioned that four classes — according to four levels of reading proficiency — were established. The classes were not given the usual designations, but received symbolic names ("Work", "Cedar"). Educands were determined according to follow-up developments during the course of the year. Seventy out of eighty-four pupils in the enterprise were passed, at the end of the year, to regular frameworks of Youth Aliyah.

51. KOL, MOSHE. Kitot Meyuḥadot (Special Classes). In: Netivot B'hinukh Uv'shiqum (Ways of Education and Rehabilitation), "Massada," Tel-Aviv, 1964. pp. 71—80.

The classic youth group in the kibbutz was usually made up of two classes, according to the pupils' level of education. After World War II, and especially after the establishment of the State, a third class was inaugurated in many settlements, for pupils of low educational level.
The third class raised the expenditure, necessitated more manpower, required special attention from the educational staff, lowered the general level of the group, and raised the problem: how to treat problem cases within a normal framework, as many of the 3rd class pupils were also emotionally disturbed.
In 1957, a convention of guides was held during which the guides claimed that the kibbutzim were unable to solve this problem and that the continuation of the third class constitutes a source of frustration for both the educators and the kibbutzim. For this reason, it was decided to abolish the third class, and in accordance therewith, to make the entrance examination to the normal class stricter.
The question of these children, which from this point on, was rejected by the absorbtion section of Youth Aliyah, continued

to engage the departmental administration until, in 1960, it was decided to try setting up special classes. Details of this experiment are found in items 41, 50, 52, 55.

52. A Proposal to Study the Process of Redevelopment in Several Groups of Deprived Early Adolescents in Both Residential and Non-Residential Settings. Presented to Israel Foundations Trustees, Tel Aviv, Israel, by Reuven Feuerstein, Youth Aliyah in Collaboration with Martin Hamburger, N. Y. University, for the Research Unit of the Hadassah — WIZO Canada Child Guidance Clinic, The Youth Aliyah Department of the Jewish Agency, Jerusalem, November 1965. 32 pp. (Mimeographed).

The proposed study is concerned with systematic utilization of redevelopment and enrichment procedures aimed at improving social integration, self-acceptance and level of functioning of deprived adolescents at a point in their life when such reversal is usually considered either unlikely or greatly limited.
Among other specific reasons for such a research, the authors give the following: clarification of the concept of "Cultural Deprivation"; a concentrated attack on the problem of reversibility; consolidation of the various efforts which have been made by Youth Aliyah. The rationale for the project is based on theoretical considerations and on Youth Aliyah experience.
The overall design calls for the establishment of 8 groups, 4 of residential children and 4 of day-centre children. In each sample, 2 groups will consist of deprived children and 2 of significantly deprived. Among each pair of groups — one group will get the Instrumental Enrichment.* The subjects will be maintained for 2 years and followed-up for 2 more years, including those who leave their groups after 3 months.

53. Hanikhim B'mishpahot Omnot (Educands in Foster Families). Dapim, 16, Summer 1965. pp. 41—43.

A review of a meeting with 80 foster families in charge of Youth Aliyah educands, who could not be kept within the regular framework is recorded on these pages. The review consists of reports by two foster families, four educands and two members of the Department. The latter emphasizes that this project had been started in opposition to the customary practice in social work that recommends foster family care for tender age, whereas here an attempt was made with adolescent educands. It turns out that in most cases the attempt has met with success.

54. FEUERSTEIN, REUBEN. L'maan Hayeled Hamqupah (For the Sake of the Disadvantaged Child). Dapim, 17, Winter 1966. pp. 33—35.

The establishment of a research unit within the Youth Aliyah framework for processing the accumulated material in the Youth Aliyah psychology

* A program aimed at completing the missing learning sets for the retarded child.

center was decided upon in 1964. A number of projects to be carried out by this research unit are mentioned:

a) a monography on treatment groups in Youth Aliyah. These groups include emotionally disturbed youth maintained in a regular boarding institution;
b) a follow-up on North-African educands of Youth Aliyah;
c) an experimental examination of the proposal for "instrumental enrichment" (see item 52 in this unit);
d) preparation of a revised edition of the book "Ghetto Children" (see item 14 here);
e) standardizing of accepted and special tests for various subgroups both in the personality sphere and in learning exchange patterns.

55. FEUERSTEIN, REUBEN and HAIM SHALOM. Ivhun Ramatam Hasikhlit Shel Yeladim Mequpahim Mibhina Tarbutit V'hevratit (Learning Potential Assessment of Culturally and Socially Disadvantaged Children). Megamot 15, 1967. pp. 174—187.

The authors, clinical psychologists of the Youth Aliyah, report on a research conducted with the Department's support.
The conventional test instruments and test situation are considered inadequate for culturally and socially disadvantaged children and adolescents and cannot be properly adapted to their needs as long as the major goal of the psychometric technique is not changed. It is proposed to replace the static goal of the psychometric technique by a dynamic one. Instead of looking for stable constant characteristics methods have been devised for measuring the extent of modifiability and the amount of education and remedial treatment required to produce the desired change. A model of the technique is outlined, illustrated by a special diagnostic instrument, and several clinical cases are presented. The new Learning Potential Assessment Device has so far been used in clinical situations only, but by elaborating its theoretical and experimental basis it may also be extended to other settings.
(English synopsis of the "Megamot").

56. GALANTZ, MIRIAM. Sherutim Sozialiim Ba'Aliyat Hanoar (Social Services in Youth Aliyah). Dapim, 18, 1968, spring issue (unnumbered). pp. 28—31.

This is a rather detailed description of the work of the Unit for Individual Treatment and Rehabilitation in Youth Aliyah, which treats youth whom the regular educational framework cannot treat. The authoress stresses the fact that the per capita costs in the framework of this unit are much higher in comparison to normal children, and achievement criteria are necessarily modest: one year without committing a crime; finishing army service without an early discharge, two of the given criteria.
The youths are referred to the "unit" after the psychotherapeutic service attempt to treat them within the regular framework. The file

accompanying the youth is rather despairing, and the unit workers try to do their best. The solutions found during the first few years were foster families or apprentice homes (dormitories in which the pupils live and are trained as apprentices). In the past few years, emphasis was put on additional methods: 1) referring the youth to relatives (when the parents are not in the country), who receive token assistance with upkeeping expenses of the youth. This referral is not for the purpose of saving money, but for the youth's emotional rehabilitation, who finds himself again "wanted" by his family. 2) a return to the parental home. In many cases, the youth is an "unwanted person" and the worker invests much effort toward modifying this phenomenon.

II. Religious Education

57. KOL, MOSHE. The Educational Function of the Religious Madrich in "Youth Aliyah." The International Federation of Child Communities F. I. C. E., Jerusalem, 1957. pp. 77—83.

The two main instruments for absorption and education have been, until the present, the youth groups in the kibbutzim and the youth villages of which the former is more numerous and more significant. Within the framework of religious education youth village education is numerically superior, because of the small number of religious kibbutzim.
The author maintains that these institutions do not fulfill the main mission of Youth Aliyah: the preparation of a reserve force for settlements, because most of the guides' agricultural experience was gained when they were pupils in youth villages.
During the last years the number of religious immigrant settlements has risen, and guides are called upon to educate pupils in institutions towards settlement, both in kibbutzim and in moshavim.
(Note: an expanded version of this chapter is found in the author's book in Hebrew: Context of Youth Aliyah, pub. Newman Press, Jerusalem — T. A. 1961, pp. 128—136. In accordance with the Hebrew source — the article was written in 1956).

58. Mizug O Tmiah Baklita Hahinukhit-Hadatit Ba'Aliyat Hanoar (Fusion or Assimilation in the Educative-religious Absorption in Youth Aliyah). Dapim, 8, 1957, folio 7—8 (80—81). pp. 30—43.

These pages include minutes (incomplete) of a discussion held by religious educators in Youth Aliyah on the following problem: does an institution or a kibbutz — whose religious life is based on the European version — have the right (or even duty) to force its version on a youth group from Islamic countries?

This problem, which engages religious education in Israel as a whole— especially exerts pressure upon Youth Aliyah since the child lives within its educational framework twenty-four hours a day.
All the participants in the discussion agreed that:

1) The religious experience of every person is connected to the habits to which he is accustomed.
2) In the "Eastern" version, part of the experience is connected with magic elements, whereas in the "Western" version — with rational elements.

As a result, youth is likely to view the traditional way of life of his family as inferior, and consequently to negate any religious way as appropriate to the twentieth century individual.
Two opposite approaches were suggested to cope with this problem: there were those who were in favor of strengthening the "Eastern" religious experience, out of a hope that this strengthening will help the youth face up to the pressure of conformity of the Israeli society, whose general character is secular. Others — contrary to this — claimed that the pressure towards conformity is so great that without strengthening the cognitive element (even though ignoring the family experience), the success of religious education is doubtful.

(Note: One of the opening lectures of the assembly was published in folio 9—12 of the same year (1957) pp. 45—50: Reuben Feuerstein: On the preservation of family and community tradition.)

59. MUNK, MOSHE. **Aliyat Hanoar V'hahinukh Ha'dati** (Youth Aliyah and Religious Education). Dapim, 12, 1961, folio 1—5 (117—121). pp. 28—30.

The author deals with three problems of the religious trend in Youth Aliyah:

1. The religious trend in Youth Aliyah undertook, like the secular trend, to educate its youths towards agricultural settlement, out of the conviction that in setting this goal, they attain: a) the building of Israel, b) increasing worth of the students in their own eyes through the settlement role they fulfil, especially while taking part in the development of a new settlement.
   At the same time, religious education cannot concede the religious adult's priviledge to continue — not in an agricultural settlement — but rather in a yeshivah (higher talmudical academy) based, as in the case of the agricultural settlement, upon the individual's devotion to the realization of a social ideal (in the case of the yeshivah: religious study for its own sake). The central administration of Youth Aliyah endorsed this alternative and encouraged those pupils who were interested in, and talented for it, to continue in the life of the yeshivah.
2. Most of the institutions of Youth Aliyah, are not mixed, because Jewish religious education is total, even if it educates its pupils to tolerance. This is also recognized in the laws of the state which recognize religious education as an alternative to state education. In spite of this, several mixed institutions were established in Youth Aliyah, e. g.: classification camp; institution for sick and retarded

children. The author notes that in several instances during the years, separate institutions were established, and in other cases — it was promised that the public way of life of the institution would be harmonized with religious law, so that religious pupils would not be scarred.

3. Youth centers were established as a common project of Youth Aliyah and Government offices (see here, item 62). The author lauds Youth Aliyah's administration on account of the fact that in only one center, in which Youth Aliyah had the right to decide, was a religious sector established. In other plans the pupil, a graduate of a religious state school, was forced to waive participation in a youth center, or to participate despite a possible clash between his religious way of life and that of the center.

60. LEVI, ARIEH. Hinukh Yehudi — Ma Perush? (What does Jewish Education Mean?). In: Shaari, David (editor), Hinukh Leemuna Velamasoret (Education for Belief and Tradition). pp. 142—155.

A distinct polarity seems to exist between state education and state-religious education in the Israeli education system. Though the former is formally neutral towards religion, it is nevertheless often marked by a negative attitude towards it.
This is a description of an attempt made in a youth village of Youth Aliyah to base education on a positive approach to religion, despite the parents' declaration that they were not seeking a religious education for their children.
The educative principles in that institution are described in detail as follows: 1) Participation in any religious activity is to be voluntary. 2) Observance of religious commandments in everyday life is up to the individual. 3) The study program is based on strengthening knowledge of Judaism. 4) The synagogue occupies the central position in religious living. 5) Sabbaths and holidays assume a religious and not merely a national and social character. 6) Religious education ties in with moral education.

III. Youth Centers

61. SHLOMO. Moadonim B'maabarot (Clubs in the Ma'abarah*). Dapim, 6, 1955, folio 1—2 (58—59). pp. 27—28.

This is a rather detailed report on the first few months of a club organized by Youth Aliyah in a ma'abarah in the suburbs of Jerusalem. The purpose was to organize those youths who, though still at the age of compulsory education, obtained work at low wages because of difficult economic conditions at home. Under these conditions, signs appeared of the development of youth gangs, and, on the other hand,

* Literally a transit camp for immigrants. It was widespread in Israel in the 50's, but is now almost nonexisten..

the youths showed no readiness to apply to the regular services of Youth Aliyah, namely: training in a settlement or agricultural institution.
The purpose of the club, therefore, was to give the youths "pre-vocational education, social guidance, and supplementary education." The youths were suspicious of the project — in the light of previous disappointments — but "incentive" was found in the carpentry and sewing shops. In a later stage, a small garden was cultivated which was intended to encourage the youths to cultivate gardens between the tin huts of the ma'abarah.
An exemplary educational project was performed when the clubs succeeded in exciting the youths in preparing a Hanukkah party for their parents. Not only was the program prepared by the youths but the chairs (in the carpentry shop) and decorations (in the sewing shop), etc., were also prepared by the participants in this project.

62. GOLAN, REUVEN. Merkazei Noar B'tokh Yishuvei Olim (Youth Centers in Immigrant Settlements). Dapim, 7, 1955, folio 1—2 (62—63). pp. 8—13.

This is a rather detailed description of youth centers established in nine places of immigrant concentrations.
The purpose of Youth Aliyah in these centers is to provide an educational framework for those adolescents who, for any one of the following reasons, do not join the regular framework of Youth Aliyah:
1) their economic help is needed by their family
2) the parents are as yet unwilling to resign themselves to being separated from their children
3) the institutions absorbing the families are interested in facilitating their adjustment to the settlement through avoiding separation.

The youth spends fifty-two hours a week in these centers (established only a year before the writing of this article) which are divided as follows:
a) twenty-four hours of work which is characterized by a combination of a source of income and practice in vocational education given at the center
b) ten hours — vocational training
c) eight hours — general study
d) six hours— agricultural study
e) four hours — sport and premilitary training.

Working together with Youth Aliyah in the administration of these centers are the Work, Agriculture and Education Ministries, as well as the Department of Absorption in the Jewish Agency, which presides over the absorption of families.
The aim is to transfer these centers in the future to the municipal authorities.

63. KOL, MOSHE. Regional Youth Centers in Youth Aliyah. The International Federation of Child Communities, F. I. C. E., 1957. pp. 84—107.

The youth centers are day institutions (without hostel accommodation) designed for youth unable to be absorbed in regular educational frameworks or in Youth Aliyah. In a summary given of the activities of twelve centers, the author notes three categories of centers:

a) In the area of new immigrant settlements: after other bodies have failed in establishing youth clubs designed for supplementary education — Youth Aliyah devoted the center to a half vocational education; another incentive used was paying the pupil for his work, either in money or produce, even when it did not really bring in an income. Despite these inducements the centers are also troubled with problems of attendance, when urgent household needs often rob the youth of their regular attendance at the center. It was suggested, therefore, that the center make allowance for this condition and that, from the start, the center should not be based on a full week of attendance. Another basic problem the centers are trying to solve, is in enhancing the estimation of the girls, both in their own eyes and among the boys; this is attempted by vocational training both in home-economics and in feminine occupations such as knitting and weaving.

b) Centers in immigration camps (ma'abarot) in villages and the suburbs of cities: these centers are devoted partly to vocational training and partly to agricultural training, with the problem being the proportion between the training and the income-bringing work. A problem specific to this type (which does not exist in the previous type) is the continuation of the pupil's training after a year's education at the centers. In the previous type, the youth returns to the parents' settlements, and it is possible to care for them both in the settlement framework and in annual courses. A return to the parents in the case presented here (the immigrants' camp) means a return to very degenerate conditions of life. Here the author sadly notes that Youth Aliyah did not succeed in interesting the kibbutzim to send guides to these centers, who would attempt, at the end of a year's training, to organize groups who would continue their training in kibbutzim. This — according to the author — should be done, without ignoring the fact that these centers cannot serve the settlements only, and that a large part of the pupils are entitled to further help in vocational training towards their absorption in industry, etc.

c) Centers for young age-groups — in which the struggle between the percentage of income-producing work, and the percentage of training does not exist. The latter form is the only form. In the future, however, Youth Aliyah will have to deal with the continuation of training, when the age of fifteen is reached.

At the end, the author deals with two problems:

1) On the basis of general educational practice in Israel, religious groups demanded the establishment of separate Youth Aliyah centers for religious youth. Due to lack of

manpower (of youth leaders), it was decided to attempt a co-existence of the two forms of education in these frameworks (see also here: Moshe Munck, item No. 59).

2) The activating of centers is done in conjunction with governmental and public bodies. The author notes the problem of coordination between the bodies, their common aim is the closing of the gap between the strata of Israeli society.

(An expanded version of this article, entitled "A New Link in the Chain of Youth Centers," is found in "The Youth Aliyah Tradition," a book in Hebrew, by the same author, published by M. Newman, Jerusalem — T. A., 1961, pp. 279— 289. The date of the article is, according to the Hebrew version, 1956).

64. APLEL, ARIEH. Hinukh Noar Nehshal (The Education of Failing Pupils). Dapim, 17, 1966, summer issue (unnumbered). pp. 9—14.

The list constitutes a comparison between two solutions by which Youth Aliyah is attempting to solve the educational problems of failing youth: "youth centers" in immigrant settlements (see here items 62, 63) and "preparatory classes" with boarding facilities.

Youth suffering from sociocultural deprivation turn to the two institutions and despite strict classification to the preparatory classes, a meaningful difference was not noted between the two populations. The retardation is expressed in concrete image-diffuse thinking and in a nonautonomous personality. The center attempts to solve this problem realistically — namely: aid in the adjustment of the child, with its limitations, to the existing society. The "preparatory classes" — in contrast to this — attempt to give an "optimistic" solution, which aims at changing the child. The fundamental difference is expressed in several manifestations: In the center the learning process is the main object (whereas in the preparatory class learning content constitutes the main object).

In the preparatory class, stress is laid on the development of thinking (which is not done in the center). Education in the preparatory classes is more democratic (in contrast to the authoritarianism typical of the center).

It should be noted that the centers have been in existence for fourteen years in sixteen locations in Israel, with an average of eighty pupils in one of them. The preparatory classes have been in existence for six years in two boarding schools, with about one-hundred and fifty pupils per school.

IV. Youth Villages

65. BAR-NETZER, HANAN. **Hidushim B'mivneh Hahadrakha Ba'mosadot** (Innovations in the Guidance Structure in Institutions). Dapim, 1965, summer issue (unnumbered). pp. 18—22.

During the first years of Youth Aliyah, institutional guides, such as kibbutz guides, viewed their calling not merely as a source of income, but as the fulfillment of a great valuative character, both in rescuing persecuted youth, as well as in guiding them to a new settlement.
The situation has changed. The number of those applying to guiding both as a vocation and as a mission, has diminished greatly, and the few applying see in guiding merely a transition to regular teaching.
On the other hand, institutions were found which relinquished the idea of education geared towards the kibbutz as their aim, and an attempt was made thereupon, in a certain institution, to change the guidance structure.
In place of the educational group, educated by the guide, a residence group was only established, cared for by a "house-mother" (a position which existed as an aid to the guide in the old structure). All extracurricular activities (previously fostered by the guide) are carried out within the framework of free circles, designed for the pupils of all the groups in the institution.
In order to evaluate this change, the author provides a theoretical description of three possible types of guiding: 1) dialogic, 2) group, 3) organizational-administrative. The new structure serves only the last type, although the shaping of the pupils' character will not be achieved by the organizational structure alone.
Thus, the same institution intends to move over to a new experimental state: placing the group guidance tasks with the classroom educator (contrary to the previous structure in which there was a complete separation between these two duties).

66. COHEN, JACOB. **Madrikh V'hanikh Bamosad Hahinukhi** (Guide and Pupil in the Educational Institution). Dapim, 17, 1966, summer issue (unnumbered). pp. 20—21.

In discussing the problem of guidance in institutions, many speakers criticize the fact that today's guides are youth who see guidance as a transitional stage only. Basing himself on psychological analyses, the writer attempts to prove that this is a positive state of affairs.
In accordance with Professor Frankenstein's description of adolescence, the adolescent is in the process of "moratorium," namely, multi-varied experiencing, without specific decision-making. The youth guide, naturally, is more flexible in his readiness to join the pupil in his multi-varied experiences.
The guide's temporary status thus enhances, precisely, the formation of a background of common experiences between the guide and his

pupil, despite the difference (the educand is temporary in the ideational area, whereas the guide is temporary in the area of concrete experiences).
The author asserts that the guide must know the limit of his capabilities, and understand that there might be decisive moments in which the pupil will feel a need to consult a truly adult person. This is the time for an institutional guidance coordinator, a veteran adult educator.

67. SUPER, ARTHUR SAUL. Kfar Noar b'Yisrael (Alonei-Yitzhak, a Youth Village in Israel). Published by La Fédération Internationale des Communautés d'Enfants (F. I. C. E.), Jerusalem. 156 pp.

The author, a foreign newsman and educator, was invited by Youth Aliyah to describe a special type of youth village: a youth village close to a kibbutz. Most of the youth villages were established not by Youth Aliyah, but by various public bodies, with the participation of Youth Aliyah only in referring children to the institutions and in their maintenance.
In comparison to kibbutz training, the regular youth villages suffer from two shortcomings:
1) Education there is more expensive, 2) the pupil lives in artificial surroundings, cut off from a normal mature environment.
In establishing youth villages linked to kibbutzim, an attempt was made to reap the benefits of both kibbutz training and institutional training. The advantages of youth villages (in comparison to kibbutz training) are in minimizing the area of friction between the youth and the adult society. As can be imagined, the shortcomings of of both types of training were found in the special type of training under discussion.
The book constitutes a monograph describing the actual practice of such an institution. Among the chapters of the book are the following: the village at work; self-government; the education and training process; a day in the village.

V. Youth from Immigrant Moshavim

68. ISHAI, AQIVA. Seker Al Haḥinukh L'miqtzoa Lanoar Haole (A Survey of Vocational Training for Immigrating Youths). Alim 10, 1951, folio 1—2. pp. 20—29.

This survey is a report on the needs and problems of the Youth Aliyah Vocational Center, at the time of its founding.
It was upon this survey that the Center was established and it is within the conclusions reached therein, along general lines — that the Center still functions. The author, to this very day, heads the Youth Aliyah

Vocational Center. The Vocational Training Center's aim is to assist in the solution of the following problems:

a) deepening of agricultural training, especially in agricultural mechanization and theoretical knowledge.
b) deepening of metallurgical training
c) vocational training for girls in home economics.

The first two sections will bring Youth Aliyah pupils to the status of urban apprentices, who have better opportunities for vocational training, directed by the law and supervised by the authorities. Sections a) and c) are aimed also at increasing the pupils' feeling of fulfillment, and to raise their self-esteem, in the view of the fact that the status of those two occupations (agriculture and home economics) are on the wane in Israeli society.

It was impossible to achieve these goals in the framework of a single kibbutz, but only in a concentrated course in a special center designed for that task. According to the suggestion, each course will last six weeks, and the candidates will take two courses, one for each year of training within the framework of Youth Aliyah.

The center will preserve the cultural social framework customary in Youth Aliyah, in order to strengthen the youth's ties with the enterprise and in order to lessen the danger of the youth regarding the course as a "jumping board" towards quitting the enterprise.

69. ISHAI, AQIVA. Hakhsharat Noar M'yishuvei Olim (Training Youth from Immigrant Settlements). Dapim, 5, 1—2, 1953. pp. 14—15.

The Vocational Center offering courses in vocational guidance constitutes one of the channels through which the Youth Aliyah works in the immigrant settlements.

The first problem that faced the organizers was the parents' desire to release pupils for participation in the vocational center's courses.

Another problem described is the fact that the basic education of the adolescents coming to those courses is found highly wanting, and the instructors and guides therefore have to combine vocational training with supplementary knowledge in reading, writing and arithmetic.

There was a shortage of pupils in the agricultural machinery course, but upon its conclusion pressure was exerted by its graduates for granting them training certificates. The Youth Aliyah yielded to this pressure despite the fact that it was not accustomed to awarding certificates to its graduates.

70. BENJAMINI, KALMAN. Bnei Moshavei Olim Ba'Aliyat Hanoar (Immigrant Moshav Youth in Youth Aliyah). Dapim, 7 (mistakenly published on the heading of folio 6), 1956, Folio 11—12 (72—73). pp. 15—19.

Six years before the writing of this article, Youth Aliyah started directing its youth from immigrant centers to institutions under Youth Aliyah supervision, in order to ensure them a general, regular education (which was not available in most of the young settlements),

as well as agricultural training towards assisting the family's self-establishment (which was usually non-agricultural in their country of origin) in their new settlement. Some of the parents, however, regarded this direction as an opportunity for the general or vocational education of their children, which would allow them to build their future in the city (and not in the country).
The author records a number of problems which confronted the sixteen institutions and the administration of the department, e. g.: the agricultural farm in the institution is larger by far than the family farm in the village; the difference in the youths' levels of education on their acceptance to institutions; the ideological training towards a return to country life (the problem lying in the fact that the institutional guides are not country bred, and the moshav movement found difficulty in allocating guides, or even liaison personnel).
In the course of time, from the very beginning of the enterprise, many villages achieved economic self-support; many settlers are satisfied with the place in which they live and with their work, and the trend to urbanization is diminishing in the population. As a result, village and regional educational institutions and trends are increasing by becoming crystal. zed and no longer need Youth Aliyah help.
The suggestion now under discussion is to unite the institutional help to the villages with a better defined vocational training personnel, for example: social and agricultural guides, teachers, nurses, etc.

71. PARNAS-HONIG, TIKVAH. **L'haarakhat Trumato Shel Hahinukh Ba'Aliyat Hanoar Liqlitat Noar Mimoshavei Olim** (On the Evaluation of Youth Aliyah's Educational Contribution in the Absorption of Youth from Immigrant Settlements). Megamot 9, 1958. pp. 124—132.

Youth Aliyah, in its "classic" period, attempted to cause immigrant youth groups from Europe to consolidate themselves into "garinim" (nuclei) for kibbutz settlement. During the past few years, another kind of experiment was made to absorb youth from Islamic countries into Youth Aliyah institutions, with the planned intention of the eventual return of the youths to their homes. The article is part of a summarizing report of a superficial follow-up (without a control group and based on an open interview) on the developments among those pupils who returned to their moshavim.
From among approximately 300 youths checked, not one was found to have cut himself off from his family, and this was contrary to the expected. The graduates were aware of the opposition between the modern society in which they were educated and the traditional society existing in their settlement, and their attempts to change the existing conditions are apparently done warily and without aggravating their relationship with the existing elite.
The authoress attempts to suggest a number of explanations on the ways of achieving emotional balance within the framework of institutional education.

a) The educational institution is characterized by a defined set of values, which is strengthened by every area of life, in contrast to the situation of an immigrant in regular conditions. This situation contributes to the strengthening of the pupils' self-confidence.
b) The institution varies the opposition of the generations to a conscious level, which allows the pupil to arrive at an objective grasp of these relationships. This objectivity enables the pupil to see
   1) the positiveness of the values of his culture of origin,
   2) the relativity and flux of Israeli culture. These two enable the pupil to aim at a synthesis of the values of his culture with the Israeli culture.
c) The ideological education in the institution is built on the history of Zionist settlement, in which agricultural work constitutes an ultimate value. This enables the graduate to see in agriculture a source of status development, whereas his parents see in it only a tool for economic existence.

A summary report— whose details are given below— was released one year after the appearance of the above article. Tikva Parnas-Honig: Immigrant Moshav Youth who Received Training in Agricultural Schools, published by the Child and Youth Immigration Department in the Jewish Agency and Szold Institute for Child and Youth Welfare, Jerusalem, 1959. 80 pp. The chapters of the report are: a) youth found at present in the moshav, b) girls found at present in the moshav, c) moshav youth who continue their studies, d) graduates serving in the army, e) graduates who left the moshav, f) summary. This report was translated into English: Honig, Tikvah (Parnas) — Training Youth from New Immigration Settlements. Child and Youth Immigration Department of the Jewish Agency for Israel and the Henrietta Szold Institute for Child and Youth Welfare, 1960. 93 pp.

VI. Youth Aliyah Seminary

72. GROSSBARD, HAIM. HaSeminarion Shel Aliyat Hanoar (The Youth Aliya Seminary). In: Masoret Hinukhit V'Hidushim (Educational Tradition and Innovations) Dapim, 7, 1956. p. 14.

The author, who served as an advisor from the U. S. to the Youth Aliyah, deals with some of the problems of the Youth Aliyah Seminary. The establishment of this Seminary was necessitated by the fact that the madrikhim (guides and counselors) in the kibbutzim were chosen from among kibbutz members whose profession was not necessarily teaching. Guides are trained in two (one religious and one secular) Youth Aliyah seminaries. The need for guidance became more acute when, following the establishment of the State, there were immigrants whose cultural background was so different from that to which the madrikhim had been accustomed.

The problem became more complicated when it became clear that many adolescents faced adjustment difficulties which could no longer be solved with the help of the madrikhim's intuition. The study

program of an ordinary seminary does not suffice, and the seminaries, aware of this, add special courses in psychology. The author recommends extending those courses along with emphasis on mental hygiene.

VII Activities in the Diaspora

73. LEVINSKY, A. Aliyat Hanoar Bagola (Youth Aliyah in the Diaspora). Pages for the Affairs of Child and Youth Immigration Movement in Europe, * the Department of Child and Youth Immigration, Continental Office, Paris, March 1948.

Since Youth Aliyah renewed its activities in Europe, with the ending of World War II, its activities, when the survey was written, embraced ten countries and thousands of pupils. These pupils are centered in a large number of transit camps, after their desire to reach Israel was interfered with by the quota limitations imposed by the British government on entrance to Israel. This stay at transit camps is taken advantage of by Youth Aliyah in training the youths to a life in Israel by teaching them Hebrew, and general educational rehabilition of most, training which suffered—naturally—serious defects in the conditions of war. The educational staff in these camps was composed of youngsters who were themselves war refugees, and a small number of Israeli emissaries to help them. The organ in which the list is published is one of the steps taken by the central educational department established in Europe at the time of writing this list.

74. GAERTNER, YOHANAN. Al Ba'ayot Aliyat Hanoar Baaretz (On the Problems of Youth Aliyah in Israel). Pages for the Affairs of the Movement of Child and Youth Immigration in Europe and Northern Africa (irregular publication), the European Office (education and guidance) April, May, 1950. pp. 14—20.

The list constitutes a lecture given at a Youth Aliyah guide meeting in a French transit camp which absorbs youth from North Africa. The main part of the lecture was calling the guides' attention to the fact that Youth Immigration is not merely an organization for the transport of youths, but an educational organization, thus candidates sent by guides to Israel must be those whose chances of absorption in the educational framework are reasonable. These chances will be fixed according to criteria such as: 1) children whose parents have no immediate intention of coming to the country (the other children are usually removed from the educational framework by their parents, who immigrate with them), 2) children whose learning ability is not retarded.

* It is known that nine pamphlets appeared, irregularly, between March 1948 — February 1950.

A special discussion must be held concerning the fate of retarded children. At present, Youth Immigration has no solution to this problem. The groups in the transit camps are sometimes composed of different age-groups, because brothers and sisters are interested in belonging to one framework. The lecturer warns the guides that in Israel the division of age-groups is more strict (because of the various training conditions), and they must prepare the pupils to the conditions awaiting them in Israel.
Another topic which occupies the movement in Israel is the change in ways of teaching and training accepted in the past in Youth Aliyah (ways suited to European youth). The lecturer asks the guides to collect the experiences in this field.

75. GINAT, YOHANAN. Haim Yesh LaAliyat Hanoar Od Tafqid B'Ha'alaat Noar Mihuz-laarez? (Does Youth Aliyah still have a Function in Youth Immigration from Abroad?). Dapim, 12, 1961, folio 1—5 (117—121). pp. 26—27.

In its first fifteen years, Youth Aliyah dealt not only in youth education but in their immigration from abroad. Afterward, it concentrated its activities in the absorption of children of immigrant families.
At present, it is claimed that Youth Aliyah should return to its original function to organize youth abroad for their immigration to Israel.
The author objected to this demand because of the change in conditions. When Youth Aliyah dealt in youth immigration it was done under the conditions of rescuing, namely from countries in which there was danger to the existence of the youth as Jews. Since, at present, this danger hardly exists — there is no point in talking of a return to an original function.

LIST OF PUBLICATIONS AND PUBLISHERS

AL-ANBA, Arabic daily, 9 Hahavazelet St., Jerusalem.

ALIM, Aliyat Hanoar publication (irregular — discontinued).

AM VASEFER, Organ of the "Brit Ivrit Olamit." P.O. Box 1121, Tel-Aviv (monthly).

BAḤINUKH HAYESODI (In Elementary Education), a publication series, The Ministry of Education and Culture (irregular).

BISDEH ḤEMED, Association of Religious Teachers in Israel, 166 Ibn Gabirol St., Tel-Aviv (monthly).

DAPIM, Review of Youth Aliyah Activities, Jewish Agency, P.O. Box 92, Jerusalem.

DAPIM LAMORE, Adult Education Department, Ministry of Education and Culture.

DVAR HASHILTON HAMEQOMI, Center of Local Authorities, 3 Heftman St., Tel-Aviv (bi-monthly).

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